THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

VOL. XXVIII, No. 3 JULY, 1921

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Published by THE MASS. NEW-CHURCH UNION
134 BOWDOIN STREET, BOSTON
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THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY

3 West 29th Street **New York, N. Y.**

THE

NEW-CHURCH REVIEW

VOL. XXVIII.] JULY, 1921 [No. 3

RELIGION AND HAPPINESS.

BY THE REV. E. M. LAWRENCE GOULD.

THE authors of the Declaration of Independence considered the three fundamental human rights to be those to "life, liberty and the pursuit of happiness." Of these three, as of Paul's famous triad, it might be said that the last is the greatest. For liberty is valuable only because it is a condition prerequisite to the fullest happiness; and without at least the hope of happiness even life itself is of no value. The man who sees no happiness ahead, and who is not deterred by fear or conscience, will usually end his life.

It will, in fact, be the contention of this paper that the pursuit of happiness, in one form or another, is the only psychologically possible concern of human existence. That is to say, no human being can conceivably adopt any course of action except because he hopes that it will bring him happiness, directly or indirectly. I am aware that there are many who will dispute this statement, but it seems to me that they are not taking all the facts into consideration. Life is unquestionably full of instances of people who have surrendered their immediate hopes of happiness, either for conscientious reasons or because (as they felt) they preferred

to see others happy rather than themselves. But even here, if we take a broad view of the situation, we shall see that what has really happened is that the conscientious or unselfish person finds a higher happiness in the sense of duty done or in the happiness of those he loves than in the gratification of his more immediate and superficial desires. If it were otherwise, he quite simply could not make the temporary sacrifice; it would be mentally impossible.

But if happiness has so fundamental a place as this in human life, it is quite evident that religion, which aims to define and describe to men the ideal life, must take more serious cognizance of the fact than it has often done. If it is psychologically impossible for men to act otherwise than in the pursuit of happiness, then the ideal life must be defined and set before men as the happy life or it will have no real appeal to them. It is a wider recognition of this fact which it will be my main attempt just now to urge.

In a discussion of this kind it is usually well to begin with a definition of one's terms, but in the present instance that is an impossibility. There are a few words which are essentially indefinable, for the reason that they stand for realities deeper than thought or analysis. "Love" is indefinable; you will find nothing attached to it in the dictionary but a list of synonyms. And the same is true of "happiness." Every normal human being has experienced some measure of it—has in fact a concept of it in his mind—but the experience is deeper than the concept, and still more so than any words in which the concept can be expressed. I can at least say, however, that I am using the word in its wide and not in its restricted sense. The thing that I am talking about is happiness, not pleasure; or, to take the more illuminating Greek terms of the philosophers, it is *eudaimonia* (the well-being of the soul) rather than *hedone* (the gratification of the immediate desires).

This brings us to the fact that there are distinctions and degrees in happiness, as in everything else. The earliest students of the relation of happiness to life—that group of the so-called "hedonists" known as the "Cyrenaics"—failed

to recognize this fact, and so made of what might have been a sound philosophy a mere excuse for self-indulgence. They taught the obvious fallacy that a man should do the thing that made him happiest at the moment. But most other thinkers, from the time of Aristotle down, have recognized that the value and genuineness of happiness depend upon its permanency, and that those states of mind and body which produce temporary pleasure at the cost of future pain cannot be properly classed as happiness at all. For our present purpose we shall distinguish three types of experience to which the name of happiness is commonly applied. The first is that just referred to, in which the violation of a natural or spiritual law brings temporary gratification, followed by a more than compensating reaction. This we may call apparent or illusory happiness. At the other end of the scale is that happiness, often acquired at the cost of temporary pain or discomfort, which endures and grows as long as the state on which it is based continues; and this we shall call real or permanent happiness. Between the two stands a large group of experiences which produce evanescent pleasure but which, being in their very nature transient, must be called temporary happiness. A typical instance of the first group would be revenge; of the second, the joy of labor; and of the third, almost any legitimate recreation. It is a characteristic of the third type, however, that it tends to merge into the first (the illusory) when it is sought as an end in itself.

But if there are different degrees of happiness, some genuine and some illusory, and if, moreover, the pursuit of some kind of happiness is the inevitable aim of human life, it follows that there can be nothing more important than to know what genuine happiness is, and in what way it can be achieved. This is, in fact, consciously or unconsciously, the most vital problem which every human being has to face as he plans out the life which he intends to lead.

Now the first place to look for the solution of any great human problem is in Him in whose image humanity was made—in the Creator. If, as we have said, a human being

can do nothing except in the pursuit of happiness, then the same can be said of the Supreme Human Being, God. God Himself, therefore, acts, in His infinite way, for His own happiness, and this must have been His object in His supreme activity, the creation of the universe and of man. Also, since He is infinitely and infallibly wise, the happiness He seeks must be the true and lasting happiness, and the means by which He seeks it must be the means which we, in our finite emulation of His search, must also adopt if we would hope to be successful.

Here we come back to the principle that, as our Doctrines put it, "on a right idea of God the whole of theology [which properly includes all human knowledge] hangs as a chain on its first link" (True Christian Religion, n. 163). The faulty ideas of God which have been held from the beginning of human history have brought with them faulty ideas of happiness. If God is conceived of as an autocrat, who made the world primarily for His own enjoyment and created men in order that He might be gratified by their praise and their obedience, it is natural to think of human happiness as consisting also in the possession of many things and in the exercise of power over other men. The abhorrent extreme to which such an idea as this may be carried finds an illustration in the Calvinistic teaching—held in our own country not so very many years ago—that one of the joys of heaven consisted in "the contemplation of the torments of the damned."

The New Christianity takes, of course, precisely the opposite view. God did not create the universe for His own sake, but for the sake of man. He did not create men that they might be His servants, but that He might be theirs. "I am among you as He that serveth." "For even the Son of man came not to be ministered unto, but to minister." If, then, God, seeking happiness, created beings whom He might love and serve, it follows that in love and by means of service is true happiness attained.

Here is a truth which no amount of human reasoning from the outward shows of things could ever have attained.

It had to come, in the beginning, by Divine Revelation. But, once here, it can be verified by the whole of human experience. Let anyone who will be honest with himself look back over his life and see what acts have given him the deepest and most lasting happiness. He will be forced to admit that they have been those which he has done to add in some way to the happiness of others. I will go so far as to say that if one genuinely happy selfish man could be produced, the whole fair fabric of Christianity would crumble. But no such man ever can be produced. He does not, never has, and never can exist.

Some one may say, however, at this point that the great happiness of his experience has not come from anything that he has done at all, but from what some other person has done for him—perhaps supremely from the consciousness of another's love for him. This does not in the least destroy our argument. If we feel happiness in another's love, it is because that other is happy in loving us, and shares his happiness with us. This brings us to our second fundamental point, that genuine happiness is not an individual but a social experience—that it is not the product of an individual state of mind, but of a relation between two or more individuals. It involves what Swedenborg calls a "reciprocal conjunction." The highest form of this conjunction is that of the Lord with man and of man with the Lord; and such a conjunction, in the form of a heaven from the human race, was, as we know, the object of creation. But inasmuch as this cannot be consciously attained by men until they reach a relatively advanced stage of regeneration, the most genuine happiness which most of us can expect to feel is that of loving and being loved by our fellow men.

Here again, however, we are confronted by the limitations of human nature as it is in an imperfect world. Most of us do not find it easy, in the beginning, to love any but a very few individuals among our neighbors; and to love humanity in the abstract is almost impossible for us. But, fortunately, the ability to love is one that can be cultivated. There is an infallible way of learning to love another, and

that is to serve him. Whom do we really love most deeply, those who do things for us, or those we do things for? What member of a family is most keenly missed if he is taken away, the strong and independent one, or the one who is delicate and who requires the most help and care? What is it that makes all decent people love children but that they make such great demands upon us by their helplessness? It is not a dogma, but a simple, psychological fact that the way to love is to serve.

This is as true in a social as in an individual sense. There is but one way in which to become a genuine lover of humanity, and that is to do good and useful work. Work has indeed been recognized for a long time as one of the great sources of human happiness, but the reason why it should be so has not been very clearly seen. It is that good work honestly done carries inevitably with it a sense of service, and that service in its turn arouses love, from which comes happiness. Show me a man who loves deeply and works faithfully and, whatever may be his outward circumstances, I will show you a fundamentally happy man.

What, then, of the connection between happiness and what is commonly called "religion"? It is a thing which only the New Christianity can make fully clear. The history of religion—save for what the Bible and its revealed interpretation tell us of Most Ancient times—is in the main a history of misconceptions. I am inclined to think, in fact, that the very word "religion" is based, etymologically, on a false idea. It is generally believed that the Latin word *religio* comes from the two roots *re* (back) and *ligo* (to tie or bind). Religion, therefore, meant in primitive times a kind of tying back or restriction placed upon human conduct by God or the gods. This, in itself, is of course half a truth, since the great difference between a good man and a bad is that the one will refrain from doing certain things which the other will do. He will "shun evils as sins against God." The trouble with the old idea of religion was its misconception of the reason for God's restrictions. They were supposed to be either arbitrary manifestations of the

Divine will, or at worst actual efforts to restrict human happiness. Indeed, the thought of God or the gods as being jealous of the happiness of men is curiously universal in the older religions as we know them, and has in no small measure persisted even to the present day. With Catholics it has survived as what we call asceticism, and with Protestants as Puritanism. There are still millions of people of all faiths who somehow feel that anything which they enjoy must be displeasing to the Almighty, or conversely that they can win His favor by "denying themselves" or making themselves unhappy.

The conception of God which is held by the New Christianity makes it evident that this feeling is not merely an error but a travesty on the Divine goodness. If God made men in order that He might make them happy, then deliberately to make ourselves unhappy is to frustrate the purpose of creation, is not merely a mistake but a sin. There are, in fact, a number of states of mind which generally are considered "perfectly natural" which are actually sinful. One of these is that peculiar vice of the New England temper commonly known as worry. Partly, perhaps, as a result of our Puritan inheritance, and partly by the force of general example and association, most of us who are of New England stock, and many who are not, are apt, if we do not fight against it, to spend a large part of our leisure time in worrying, either over misfortunes which we think are likely to come to us or to those we love, or over our own errors and short-comings. Either of these forms of worry is a form of unconscious egotism and self-love. To dread possible misfortunes is to deny God's Providence and to assume that it is we alone who have the direction of our earthly destinies; and to worry about our sins and weaknesses is to centre our attention upon the ego to the exclusion of our real work and aim in life.

This last may seem at first sight a "dark saying." For centuries it has been thought a mark of grace that a man should look down on and despise himself, should think of himself as lower than the dust. Men have even confounded

such an attitude with that humility which truly is at the core of Christian character. But the New Church teaches just the opposite. It is as wrong and as mistaken for a man to appropriate evil to himself as to appropriate goodness.

> If a man would believe, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, he would not appropriate to himself good, and make it meritorious; nor would he appropriate to himself evil, and make himself guilty of it. (Divine Providence, n. 320.)

In other words, remorse is not so much a sign of regeneration as it is of a perverted sense of self-importance. The great urge of the ego is for attention, either from ourselves or from others, and even an unfavorable attention is far more pleasing than none at all. (Would we not rather have others fear and hate us than be indifferent to our existence?) So even in religion the ego tends to transform the self-centredness of unregenerate conceit into the equal but converse self-centredness of remorse and morbid self-depreciation. This is not at all what the Lord meant by His command that we "deny ourselves." True self-denial, on the contrary, is to deny the ego, to admit that we are but organs and recipients of life, and to devote our *main* attention to *directing the life which we receive* into the Divinely appointed channels of love and service. We are not, certainly, to ignore our evils, but we are, so to speak, to look at them impersonally and scientifically, not grieving over them but seeing them as warnings of what we must hereafter guard against. Remember the familiar but ever comforting words in "Heaven and Hell," n. 533:

> That it is not so difficult to lead the life of heaven as some believe can now be seen from this, that when anything presents itself to a man that he knows to be dishonest and unjust, but to which he is inclined, it is simply necessary for him to reflect that it ought not to be done because it is opposed to the Divine precepts.

Unhappiness from worry or remorse is therefore a sin, and a frustration of God's purpose in creation. Is there any real unhappiness which is not so, in some measure at least? Here is a question which a wiser man than I may answer.

In a disorderly world, a world in which our efforts at love and service are continually being frustrated by conditions or by people over whom we have no control, there are undoubtedly marked limits to the degree of happiness we can successfully attain. In this connection we read in the "Arcana Coelestia," n. 3938:

> Furthermore, as regards the happiness of eternal life: during his life in the world, the man who is in the affection of good and truth cannot perceive it, but a certain delight in its stead. The reason of this is that while in the body he is in worldly cares and consequent anxieties that prevent the happiness of eternal life (which is deep within him) from then being manifested in any other way. For when this happiness inflows from within into the cares and anxieties that are with the man outwardly, it sinks down among the cares and anxieties there, and becomes a kind of obscure delight; but still it is a delight within which there is blessedness, and within this happiness. Such is the happiness of being content with God. But when a man is divested of his body, and at the same time of these worldly cares and anxieties, the happiness which had lain hidden in obscurity within his interior man comes forth and reveals itself.

But that our earthly happiness is necessarily imperfect does not alter, so far as I can see it, the great fact that all unhappiness arises from some form of selfishness, and this not just in others but *in the person who is unhappy*. It seems quite evident that we should think of real unhappiness, not as an evidence of outward misfortune, but as an inward danger signal, a strong evidence that somehow all is not well with our souls. The man whose religion does not make him happy can be sure that either the religion or his way of practising it is wrong.

But what of the "tying back" which we saw that the word "religion" seemed to involve? What of the Divine restrictions seemingly placed upon man's freedom and his consequent enjoyment? There is no more important, no more needed teaching of the New Christianity than that these restrictions are not actually restraints, but guide-posts—markers of the road to happiness. The Lord said, "The Sabbath was made for man, and not man for the Sabbath," and He might have said the same of all His laws. He is no

Divine autocrat, establishing a code which we must keep at the immediate peril of His displeasure; He is a Heavenly Father, warning us against those things which, by our own natures and theirs, will lead us not to happiness but to pain. In His prohibitions He has always the higher happiness in view. Is it because the pleasures of the body are enjoyable that He forbids disorderly indulgence in them? No. It is because such indulgence ultimately vitiates the power to enjoy. Is it because a man is happy in loving himself supremely that he is enjoined to love his neighbor? No. It is because self-love is the world's one supreme source of misery, bafflement and discontent. God forbids no happiness but that which is illusory and which ultimately leads to pain and suffering.

At this point we are brought back to a type of happiness of which we have so far said little—that which in the beginning we called "temporary." To this group belong all the more superficial forms of happiness—the pleasures of the flesh and the legitimate gratifications of our self-love. (Remember, God never bids us to cease loving ourselves; only to love our neighbor equally, and to love Him more than either.) Many conscientious people have been inclined to feel a suspicion of these temporary forms of happiness because they are no more than temporary and because, as was said above, they involve a temptation to regard them more highly than they deserve. This, however, is a wholly mistaken view. Let us put ourselves, for a moment, in the Lord's place. Suppose the people whom we try to serve—and do serve necessarily, for the most part, in external ways—should feel afraid to enjoy the things we had provided for them. Would not the conjunction at which love and service aim be incomplete? Should not we feel, not only that our efforts had been a failure, but that our friends were lacking in a due return of our affection? So, I think, must God feel when we do not properly enjoy the good things He has provided for us. Could He, loving us as He does, have put us in this wonderful and perennially interesting world, could He have given us the power to enjoy beauty

and art, could He have put in our bodies the capacities for pleasure which they possess, and then have intended that we should turn away from all these things? I cannot think so. For my part I feel that a suspicious attitude toward those things which are immediately pleasant is an ingratitude to Him who gave them, and that instead of the presupposition being that whatever is pleasant is wrong, it should be that it is right. God, in His word and His Commandments, has unerringly pointed out those forms of seeming happiness which are illusory in their essential nature; for the rest, it is the spirit that counts, and outward forms are relatively of little importance.

Moreover, the habit of being happy, even over trivial things, is one which it is spiritually valuable to cultivate. There is another passage (n. 528) in the same chapter of "Heaven and Hell" from which I have already quoted which I should like to see written in letters of gold upon the walls of every Christian church:

> There are some who believe that to live the life that leads to heaven, which is called the spiritual life, is difficult, because they have been told that man must renounce the world, must divest himself of the lusts called the lusts of the body and the flesh, and must live spiritually; and this they understand to mean that they must discard worldly things, which consist chiefly in riches and honors; that they must walk continually in pious meditation on God, salvation and eternal life; and must spend their life in prayers and reading the Word and pious books. . . . But that this is not at all true has been given me to know from much experience and from conversation with the angels. I have learned, in fact, that those who renounce the world and live in the spirit in this manner *acquire a sorrowful life which is not receptive of heavenly joy* [italics mine], since every one's life continues the same after death. On the contrary, to receive the life of heaven a man must live in the world and engage in its business and pursuits, and by means of a moral and civil life there receive the spiritual life.

I am sometimes inclined to wonder whether the New Church has grasped the full significance of this teaching, with the duty of learning to be happy that it implies. The life of heaven is a life of happiness, and unless we learn to be happy here, no matter how "good" or "unselfish" we

imagine ourselves to be, we cannot hope to adapt ourselves to that life after death, and so cannot find a home in heaven.

There is another important implication of this teaching. Entering a convent or becoming a religious recluse is not the only way in which we can "renounce the world." We can almost equally do so by adopting a method of living which is radically different from that of society in general. There are pursuits and pastimes generally practised by mankind against which the spiritually squeamish man can quite easily persuade himself, especially as a good many of them are often carried to extremes. But nevertheless the man who frowns upon and disapproves the habits of society in general comes into a state of spiritual isolation which is apt to be worse than what it avoids. He not only gives a tremendous opening for the temptation to self-righteousness, but, what is more important, makes impossible the establishment of that warm and friendly intimacy with his neighbors which is at once the greatest happiness and the greatest opening for service in human life. I, for one, feel sure that it was not for nothing that the Lord, when He was in the world, lived outwardly like other men—that He was willing to be called "a man gluttonous and a wine-bibber, a friend of publicans and sinners." In His human relations He put the emphasis, not on the tithing of mint, anise and cummin, but on "judgment, mercy and faith," and I believe He meant that we should follow His example.

At any rate, it certainly is important that we should learn to think of the New Truth, and to present it to the world, primarily as the way to happiness. In the first place, this is the way in which it will meet the readiest response. The one New-Church teaching which has always found the warmest welcome is that of the future life. And why? Here, surely and unmistakably, is a contribution to the sum of human happiness! We have so recognized it, and have proclaimed it in that spirit. But is the same less true of the other teachings—of the joy of service (which the world is finding out without us), or of the peace and blessedness of worship? Do we believe and realize that the Lord came

that we "might have life, and might have it more abundantly"; or is religion still to us a tying back, a narrowing of the field of human joy?

The modern world, especially the younger generation, is today in active and avowed revolt against the old conceptions of the Christian life. This is an age of freedom at all costs, and it is making the mistakes of such an age. But the time of repression and fear is past, and the appeal to them is no longer effective. The pursuit of happiness, always unconsciously the centre of human aims, has become definitely conscious, and demands positive expression. Here is a situation which the Church must learn to meet, or perish. God has made known to her the way to happiness which all the world is seeking, and if she will but herald it as such, I verily believe that she can win the world. There is no other way to victory.

True, the mere knowledge of the way will not lead all to walk in it. Philosophers have thought since Socrates that if men could but be taught the consequences of evil none but the insane would practise it. In later times there has been talk about "enlightened selfishness," which some have thought would ultimately save the world. This is a psychological mistake, for the main characteristic of selfishness is that it cannot be enlightened. However clearly God may point the way to happiness, man will not walk in it but by his own free choice. And so the statement that the search for happiness is universal does not nullify the distinction between good men and evil. It is the kind of happiness sought which makes the difference. Whatever we—or God—may do or say, one class of human beings will seek lasting happiness in love and service, and another will be led astray by the sham happiness of selfishness.

That, though, is no affair of ours. Our duty is to set the knowledge of true happiness before all who will hear us, and, so far as possible, to support our testimony by our lives. We are to find our happiness in the attempt to share it, and this is the best and truest "missionary spirit." Have we, indeed, the right to set out consciously to make our neigh-

bors better or wiser? For all we know, they may already be wiser and better than ourselves; and also, goodness and wisdom are not ours to give. But there is none so good or wise but we can do a little to make him happier, and in doing so can be ourselves an hundredfold repaid. It is an effort in which all can share, and in which the things that seem small sometimes are the largest. Furthermore, it is the fundamental teaching of the gospel, the distinctive tenet of the true Christian religion. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

E. M. Lawrence Gould.

THEOSOPHY AND THE NEW-CHURCH DOCTRINES.

By J. W. Cummings.

THE light of the True Christian Religion in all its pristine purity and splendor is breaking through the mists and clouds that have so long enveloped it in partial obscurity. Not the least among its beautiful features is its universality. Absolutely free from things that do violence to the reason and the conscience, things which "passeth human understanding" to be blindly accepted or let alone, it readily accommodates itself to the unlearned and the educated, to the people of every nation and tongue. Embodying and surpassing the good and the best in other great religions, it is without doubt the coming one great religion of mankind, destined to spread itself everywhere as the sunlight covers the earth. For the essence of it is love to God and man—the acceptance in an orderly manner of the one only God, who is Life Itself and the Regenerator, with man's active and intelligent co-operation, in conformity with a consistent and perfect formulary.

Fortunate indeed are they who avail themselves of the privilege of co-operation with this constructive force, even now everywhere at work, and not they who will, through prejudice or materiality, seek to hinder and resist its resistless flow. Moving slowly and almost imperceptibly at first, it is as yet comparatively little known in the world in its organized form, but is sensed by many who believe it to exist somewhere, and that one of its names is Truth. And so we find men and women everywhere attached to this, that, or another movement in search of it. Knowing that practically all are thus more or less impelled to seek out the truth in obedience to the law of their being, the false prophet sees in this a fruitful field for his unconscionable exploitation.

The awakening of that great organization known collectively as the Church, to its true self, powers, opportunity and mission, would leave no room for the successful propaganda of strange cults of mysticism, occultism and so-called sciences, which have brought about one vast hotbed of more or less rank growth of every conceivable variety and description, contributing nothing of value to the world's knowledge and wisdom. For in the Church are to be found the germs of that which people seek elsewhere.

In this connection I wish to call attention to what is, without doubt, the cleverest work in the way of humbuggery that has ever been perpetrated on intelligent men and women. It is virtually unknown, and for that reason should be on permanent record in all church literature for the ready information of truth-seekers, who will doubtless appreciate and welcome it, as it will save them a more or less round-about journey fraught with much risk and uncertainty.

About twenty-two years ago the writer heard a sermon by a noted Methodist divine, preaching against "Theosophy and Christian Science, so-called." He read into his sermon from a book what purported to be the confession of Helena Petrovna Blavatsky, the foundress of the original Theosophical Society, repudiating her teaching as to Theosophical Masters. As it is largely unknown outside the Society what is meant by a Master, Mahatma, Elder Brother or Adept, as she variously termed them, in theosophical literature, it will be proper to give some idea of what is meant by the term.

Theosophy comes more directly from the Hindu religion. The great mass of the ancient Hindu hymns or sacred books depict or reflect the state of the Hindu thought, civilization, customs, worship, etc., from century to century. Coming up through the period of their recognition of nature's forces or elements, which they personified as deities or gods, invoking them accordingly, one day along the march of Hindu civilization, led by the Divine Providence, they conceived of a power above, beyond and greater

than anything theretofore dreamed of. They finally caught a vision of the true God, which they gave expression to, as religious history shows, in these words:

> Who knows exactly, and who shall in this world declare, whence and why this creation took place? The gods are subsequent to the production of this world; then who can know whence it proceeded and whence this varied world arose, or whether it upholds itself or not. He who in the highest heavens is the ruler of this universe does indeed know; but not another one can possess this knowledge.

And so upon such questions being asked by the expanding Hindu mind, and upon like answers returned, Hinduism evetually ceases to be the worship of elementary beings or gods.

The next step was the conception that the soul of man was identical in substance with the Supreme Soul or Supreme Being, and that human suffering and sin was due to ignorance of this fact. The problem and task was not to become one with the Supreme Soul, but rather to become conscious of the fact that man is and always has been one with the Supreme Soul or God, who is no other than himself. And accordingly the orthodox theosophist never prays, never invokes the aid of Deity on any great or important undertaking or matter of perplexity, believing that the Great First Cause, the Absolute, is unconscious of such things, and does not hear, and that man himself is his own savior, through a right use of the forces of nature in and surrounding him, a highly developed will being the great asset and factor in carrying forward his evolution.

From inability to effect this realization of man's oneness with the Supreme Soul in one life, the idea of rebirth or reincarnation arose in the Hindu mind, with the twin doctrine of karma, or cause and effect—a man's condition and status in this life being the effect of his conduct in a former life, and so on life after life until he either arrives at perfection or devolutes to eternal destruction. The more or less extended period of consciousness after each earth-life, though seemingly real, is but an illusion or dream—modern

theosophy's Masters, a later conception of Madame Blavatsky, not being subject to this illusion,—being, consciousness, and bliss constituting for man his all.

It remained for Madame Blavatsky to complete the picture by introducing in the flesh some of those celebrated personalities, who, through many incarnations had come to the realization of their oneness with the Supreme Soul, and whose earthly place of abode was "somewhere in the caves and jungles of Hindustan," far removed from the haunts of men, that they might not be disturbed in their great work of helping humanity. This at once gave theosophy an authoritative aspect, and Madame Blavatsky claimed to be the emissary of the Masters in giving to the world once more the ancient wisdom-religion,—all religions having emanated from that great Lodge in the form best suited to the period and intelligence of the people, the Christian Religion being one of such efforts, and Jesus being such a Master. All theosophical doctrines therefore, coming from "those who know" (including reincarnation and karma), were supposed by the unsophisticated to rest on quite a solid foundation. The names of two of these Masters, with whom it seems Madame Blavatsky had chiefly to do, were Morya and Koot Hoomi, photographs of paintings of whom were officially sent out in the early days by the Theosophical Society.

Let us now see what she has to say concerning these Masters. I quote from a book by V. S. Solovyoff, entitled "A Modern Priestess of Isis," published in 1895 by Longmans, Green & Co., of London and New York, on the authority and approval of the Council of the Society for Psychical Research, as shown by the prefatory note to the book. The author says, in Chapter 22: "She headed it 'My Confession,' and this is what I read in her missive":*

No! The devils will save me in this last great hour. You did

* There being six pages of the confession in the book before me, much of which is of an extremely personal nature, I quote the latter portion of it only, that dealing with the Masters and what follows, to the end.

not calculate on the cool determination of despair, which was and has passed over. To you I have never done any harm whatever, I never dreamt of it. If I am lost, I am lost with every one. I will even take to lies, to the greatest of lies, which for that reason is the most likely of all to be believed. I will say and publish it in the *Times* and in all the papers, that the "Master" and "Mahatma K. H." are only the product of my own imagination: that I invented them, that the phenomena were all more or less spiritualistic apparitions, and I shall have twenty million spiritists in a body at my back. I will say that in certain instances I fooled people; I will expose dozens of FOOLS, DES HALLUCINES; I will say that I was making trial for my own satisfaction, for the sake of experiment. And to this I have been brought by YOU. You have been the last straw which has broken the camel's back under its intolerably heavy burden.

Now you are at liberty to conceal nothing. Repeat to all Paris what you have ever heard or know about me. I have already written a letter to forbidding him to publish my memoirs at his own discretion. I myself will publish them with all the truth. So there will be the "TRUTH about H. P. Blavatsky," in which psychology and her own and others' immorality, and Rome and politics and all her own and others' filth once more will be set out to God's world. I shall conceal nothing. It will be a Saturnalia of the moral depravity of mankind, this confession of mine, a worthy epilogue of my stormy life. And it will be a treasure for science as well as for scandal; and it is all me, ME; I will show myself with a REALITY which will break many, and will resound through all the world. Let the phychist gentlemen, and whosoever will, set on foot a new inquiry. Mohini and all the rest, even India, are dead for me. I thirst for one thing only, that the world may know all the reality, all the truth, and learn the lesson. And then death, kindest of all.

H. BLAVATSKY.

You may print this letter, if you will, even in Russia. It is all the same now.

To show that in 1874 she was in America supporting spiritualism, immediately preceding the rôle she was soon to play as representative of the Masters in the following year, when she founded the Theosophical Society in France and England, I quote from same book as follows (p. 225):

On 28th October, 1874, Helena Petrovna (her given and middle name) wrote to A. N. Aksaroff (Editor *Leipzig Psychische Studien*):

"Only last week I came back from the Eddy brothers, well known

mediums in Rutland, Vermont, where I had passed two weeks. With the Eddys the spirits of the departed walk about almost in full day. Several times they have already appeared without the help of the mediums, and in the evening at the time of the seance from fifteen to twenty spirits appear as though in the flesh before the eyes of the spectators. I talked for five minutes on the platform in Russian with my father, my uncle and other relations as though they were alive. Seven persons of my acquaintance, long dead, of different nations, appeared and talked to me, each in his own language, and walked away."

On page 227, a second letter is shown to have been addressed to same person, dated November 14, 1874, on the heels of the preceding letter, from which the following is extracted:

"But my means are very poor, and I am obliged to live by my work translating and writing in the papers. This is why I have approached you with a proposition to translate into Russian everything about Spiritualism that comes out here."

And much more of like import in the volume of 366 pages, much space being given to the exposure of manufactured phenomena worked off as manifestations of extraordinary powers of the absent Masters in order to bolster up and give the doctrine a standing before the world.

Another School of Masters, with a representative Master in this country * of the parent School in the mountains of Thibet, opened in this country about fifteen years ago, with a fine literature by a gifted writer, and with an attractive philosophy of life. It had no connection with the Masters of modern theosophy, though it likewise claimed that all the great religions sprang from it, and that this was the last of the efforts made to give its accumulated knowledge to the world; that Christ was one of their number; that these Masters possessed and constantly exercised powers of a higher order than those of ordinary men; that the spiritual world was an open book to them, through the opening of their spiritual senses; and that they could leave the body at

*Editor.—Evidently TK of Chicago. See review of S. A. West's "TK and the Great Work in America," in NEW-CHURCH REVIEW, Oct. 1919, p. 633-7.

will and travel like a flash in the astral body to remote districts of the earth and back again. Many people, including professional men, willing to try anything once, went into it, some for investigation and some in earnest. This School had an immense following and was growing by leaps and bounds. The writer has it from one on the inside that about two years ago the Board of Control of the School, after adequate evidence of fraud on the part of the supposed Master, suddenly and voluntarily closed the School at the height of its success and prosperity, deciding that it was to the best interest of all concerned. I refer to this because it is also illustrative of the subject of this paper,—that men and women in immense numbers who cannot conscientiously accept the dogmas of modern Christianity are attracted to cults which externally appear more reasonable and consistent to them. The waves of mysticism and occultism which have proceeded from great and lesser and least schools of such, now too numerous to mention, with a vast literature, have poisoned thousands of minds, and are continually doing so.

There is a streak of the superstitious in many of us, due to the fact that man must be in touch with the spiritual world as to his spirit, though in a most vague and imperfect way while in the body. But it should be known that despite the luring literature of occultism, holding out the development of man's hidden powers, there is nothing really taught along this line, because they are as much in the dark as others as to the existence of such things. Occult literature, instruction and lectures are full of great promise; but the best these schools have to offer, whether exoteric or esoteric, when simmered down amounts only to this: "There are the secrets of nature before you. Take what you can"; and you accordingly take nothing. After years of "taking what you can," you will come out of the same hole you went in, if you come out at all, so far as the hidden powers are concerned. The considerate School or Society, however, is in no way disappointed because of your unfitness and incapacity to learn the tricks of Mastership or Adeptship, for

your membership and patronage have been worth something. And it should be further known that if there be reliable, abnormal psychic powers not commonly possessed or exercised by man, these in all reason must be the exclusive property of the fully regenerate man. And when that truly spiritual, highminded and lofty character, the superman, shall appear, he will naturally have all the powers that belong to him as much, whatever they may be; and therefore we need have no anxiety about developing anything but a clean, spiritual life. The fruitage of it will then be manifest as the fruit upon the tree at maturity, in due season and not before. But beware of the false prophet who will pose as this very identical, sublime personality. By their fruits and methods only can you know them. He who is wise, therefore, will ignore the allurements of the occult, let the hidden powers take care of themselves, and be satisfied with nothing less than the path of true wisdom—that of character-building according to the plans and specifications of the Grand Architect. Occultism stands in relation to this as a hut to a castle. Thus with the one single object in view, the mind moving in its appropriate channels in the performances of duty, he lives this life in the appointed way, free from mysteries and entanglements, with ever increasing efficiency, better citizenship, and the satisfaction that is born of a clear conscience and knowledge that he is in the highest path. But unfortunately, the method and necessity for regeneration, for "ye must be born again," is little understood, owing to the peculiar construction placed upon its by popular theology, as will be shown.

In the face of these difficulties and false doctrines, is it unthinkable that under the Divine Providence, a beacon light should be raised on some friendly shore—a pure, white, unquestionable light—to guide the many who discover themselves adrift from out the treacherous waters? That is to say, a restatement of the fundamental and seemingly forgotten truths of religion, in manner and form that conclusively bear the insignia of Divine origin and authority. Such a restatement and message does exist, and is

considered authoritative in that the substance of it is such as to compel the sanction of common sense, reason and wisdom, favorably and ably passed upon by many competent to pass upon meritorious works. Did you ever stop to think that human judgment is all we ever have to pass upon the merits of anything in this world? And this is eminently right, as men are not pushed into spiritual things, in a free and natural state, but led of their own free will and accord as they are able to see that which is reasonable, good and true; so it has ever been from the beginning of time.

One of the things practically inseparable from religious truth, especially in this day and age, is a satisfying answer to the world-old question "If a man die, shall he live again?" From a mere question it is raised to a world cry as a result of the awful casualties of the great war. In a memorial issued upon the death of Captain Field E. Kindley, Premier American Flyer, by his brother officers, the following questions in point appear:

> Death—the Great Mystery! Why isn't it explained? We believe in the mortality of the body and the immortality of the soul. Is that enough? What lies beyond the point of death?

Who is wise enough to know or say that Divine Providence, in His infinite wisdom and foreknowledge of the great emergency, has not most timely spread the answer to the world's needs in accessible form throughout the nations of the earth, so full and complete that scarcely another question could be asked concerning the future life and the wisdom that will put the world right; at one stroke removing the veil, and revealing on the one hand the heavenly paradisaical abodes of those of beautiful form and features, the outward expression of internal purity, goodness and wisdom, and on the other hand the hells of the insane, evil, misshapen and deformed, likewise the outward expression of a corresponding interior (those who in their lives turned into falsities God's truth-laden life currents which streamed down through them); and finally opening the spiritual sense of the Word, and restoring to the world the True Christian Religion?

But we have the same old element with us today that let loose the insanity cry about two thousand years ago. Always in evidence when extraordinary revelations must be made, we have come to look upon it as rather a favorable sign than otherwise. For if the Lord, Himself, was subjected to the insult, His servant disclosing heavenly arcana, irrespective of who that servant is and regardless of his name, would hardly escape calumny.

"Chambers' Encyclopaedia" says of Swedenborg:

> Apart from his visions there was nothing peculiar about Swedenborg. He was shrewd in worldly affairs, affable in society, and discussed politics and finance in the Swedish Diet like a man of the world.

But what evidence is there that Swedenborg is not of the same stripe as those whom the Scriptures warn us against as false prophets? is a very natural and proper question, doubtless, in the minds of many. The answer is that Swedenborg stands the Scriptural test, which is also the universal test of a man, as will be seen, to wit: "By their fruits ye shall know them." And in 1 John 3-32: "Who is a liar but he that denieth that Jesus is the Christ. He is anti-Christ that denieth the Father and the Son."

Swedenborg saw God in the Savior; as did the Apostles who so addressed Him at times, according to the record, and He received this form of address. Confidence, therefore, is placed in Swedenborg because of his clean life; because of the gift of his voluminous theological writings to the world without money and without price, eliminating absolutely the thought of financial returns; because of his otherwise exceptionally active and useful life in the service of his Government and of science; because of the lofty spirituality of his doctrines; and because of the intellectual miracles he performed.

Now to call attention in a very general and brief way to just a few of the fundamental and basic doctrines of this great theologian, if the writer is capable of the task. For accuracy and anything like complete information, the reader will of course consult the writings themselves.

God only lives. Creation is dead—man is dead; and their apparent life is the Divine presence. He dwells in man so cordially that He gives him to feel that he lives of himself, even as He lives.

And according to St. John: "In Him was Life; and the Life was the *light* of men." The difference in men is the difference in degree of the Divine presence; so likewise the difference in angels. By one He is not received in the same degree as by another. By "received" is not meant acknowledgment by word of mouth, but "doing" what He wills.

God, the Jehovah of the Word and of all nations, the "Unknown God" of the ancient Greeks, in the fullness of time when the world was prepared for a personal instruction, appeared on earth in human form, a belief arrived at, as is known, from various sources and reasonings. Not the least among the "signs" was his miraculously natural and normal disposition, as he moved among men, to rate them, the rich and the poor, the high and the low, according to their intrinsic or internal qualities, and not from external show, wealth, office, position and the like characteristics of human nature everywhere, taking him absolutely out of that class and constituting him a being of a high order and of superior wisdom.

But aside from this, the narratives of the Gospels have been shown to rest upon as solid a foundation as the accepted facts of history. An open mind and a little investigation will prove it. Logically and conclusively it has been shown by competent testimony—testimony ordinarily considered trustworthy and relevant in the affairs of life—that the miracles of the Gospels, likewise the crucifixion and resurrection, were as generally known or of as common knowledge to the populace, eye witnesses, as is the aeroplane to the people of today. It has been shown that the extraordinary events related were never questioned or denied, because witnessed by too many people, credible witnesses, to be for a moment doubted. It was, in truth, the very fact and existence of the miracles, undisputed and recognized, that gave offense to Paganism of the Roman Empire and

led to the crucifixion; because of the growing popularity and converts these miracles won to the new faith, a menace to the existing order of things, intolerable, inhuman and brutal customs, openly and shamelessly practiced as a matter of right and expedience, an example of which is seen in this very crucifixion and the execution of thousands without justification or excuse who dared follow the dictates of their conscience—the faith that saved the generation from moral and spiritual destruction and converted the great Roman Empire to Christianity, placing it on a higher and a humane plane of life. This was what the Founder of Christianity came to do and did accomplish.

Where a people, eye witnesses, have in this way clearly corroborated the claims of the Gospels by a universal recognition of the truth of them, it is manifestly too late and out of order for succeeding generations and moderns to raise the question, and all such are very properly overruled by the overwhelming evidence adducable in the case. (See "Credentials of Christianity," by Rev. Martin J. Scott, P. J. Kennedy & Sons, New York.)

It is inconceivable that thousands of intelligent men and women, including converted pagan Roman rulers, would have walked to their execution and death on the strength of a mere idea or rumor, when a simple retraction would have saved them. In the face of this incontrovertible evidence, it must certainly have been His practical demonstration to the satisfaction of not only a few, but the populace, of His Divine identity, mission and authority, and that He was indeed what He proclaimed Himself, on that memorable occasion of raising one from the dead, "the Resurrection and the Life," and that His doctrines were true, that made so many ready and willing to die for the cause.

There is nothing to be gained by trying to get away from self-evident and proved facts, but much to lose. Swedenborg has well said that it is just as easy to confirm oneself in religious belief as disbelief. Then why not the former, if logical, consistent and reasonable? Just as ignorance is no excuse in law, so prevailing false doctrines are no ex-

cuse for a man becoming careless and indifferent and eventually an infidel or atheist.

If Christianity, in its early history and purity, as shown, could perform the miracle of overcoming the paganism of the great Roman Empire, elevating humanity to a higher plane of life—from brutality to humanity, from beast to man,—the difficulties of today of course present no insuperable obstacles to it. But in order to effect the much sought change it must be known and published what Christianity really is. It is an open secret, though a touchy subject, that the awful conditions the world has recently gone through, still unabated, are not due to the failure of Christianity, but rather the perversion of it. For this old world has truly been shamefully neglected, mistaught and misguided for generations by the many commissioned with the sacred trust to preach the Gospel. Some we know have kept the true faith and preached it, and thus the truth has been preserved from age to age. But they have been so few that their voices have been scarcely heard and their influence accordingly limited. Modern Christianity is permeated through and through with a most palatable, pleasing and almost universally accepted doctrine, and a doctrine of which it is exceedingly proud. Nevertheless, it is beginning to be seen —and felt in life and conditions—that the doctrine is in contravention of the evident, reasonable and consistent divine plan, and a perversion of His matchless teachings, the Ten Commandments and the Sermon on the Mount. Christianity, as stated, is equal to the occasion and all occasions and difficulties, and can and will remove this unfortunate doctrine as surely as wisdom destroys unwisdom and light the host of darkness. But it will possibly take as many generations to remove the error from the minds of the masses so long born under its influence as there have been generations in propagating it. I refer to that supposedly more glorious and scholastic conception and plan of the middle ages, followed today, "Justification and salvation by faith."

That splendid book, "Credentials of Christianity" by a priest of the Church of Rome, is documentary evidence, and

one of many evidences on every hand, that something is wrong, that Christianity has been misrepresented rather than ably represented and taught as it should have been throughout the succeeding ages. For in this book, the able author and gifted writer stands for identically the things which Emanuel Swedenborg, one hundred and fifty years before him, based all his writings upon as the fundamentals of Christianity, to wit: The Ten Commandments, the Sermon on the Mount and the clearly taught biblical truth that Christ was God. Now, if these are really the fundamentals of Christianity, it goes without saying they should be taught as such from every pulpit throughout the world. And if they are so universally taught and understood as the fundamentals, why the occasion of this new book teaching something already so widely and universally taught and known? Why call attention in this special way to something so well known? Would it not be preposterous if already known? Ergo, these fundamentals are evidently not recognized as such throughout Christiandom, and the good priest, wise to the needs of the hour, in evidently thinking he was bringing forward some new, unknown doctrine, overlooked and ignored for ages as fundamentals, certainly had the right conception of the situation.

This expression in and through the personality of the Son, is divested of its significance and value if not accepted in the spirit in which it was evidently meant—as an introduction of Himself to his intelligent creatures, that they and posterity through them might know and understand Him as He is; and for the value of the personal association and instruction to be had in no other way, the wisdom of which in human relations and affairs is fully recognized and practiced, and manifestly of infinitely more importance in things of the most vital interest to men—their spiritual welfare and future. The Son taught nothing more clearly than that those who had seen him had seen the Father and that all authority was vested in him. The Father, therefore, should be approached through the personality in which He revealed Himself, the Lord, Jesus Christ; and it is considered out of

order and an unintentional discourtesy to address ourselves, in prayer, to that erroneously believed to be different person and higher authority, thus having in mind two persons, addressing the one, the Father, merely "for the sake of the Son." The important lesson is that the True Christian Religion is a thing of system and order, with systematic and appropriate rules of procedure, not arbitrarily imposed without good reason, but as the intelligent and orderly means of spiritual conjunction with the Lord, not a figure of speech but an actuality dwelling in man, through the Divine Operation or Holy Spirit according to the degree of acceptance of Him. But the main and all important idea should never be lost sight of: that man is daily, hourly and momentarily dependent upon his Creator who fashioned and formed and now sustains him, as the vine the branch. He, therefore, who would have and enjoy life more abundantly will freely and habitually petition his Creator in matters of strength, material difficulties and perplexities, in that orderly manner, through the Son and His sublime and matchless teachings, the expression of Himself in the world. And thus maintain that constant conscious intercourse and conjunction which is man's great privilege, beyond all measure.

Life streams down everywhere, as the rays from the sun, and operates in man, with reference to his intellectual functions through the primary faculties, the understanding and the will. He has no option but to accept it and utilize it for good or evil. The test of a religion is its completeness, nothing lacking, to bring about peace and happiness to every one and to inform the individual at the same time as to the requirements that lead to the highest attainments; for the reward is a perfectly legitimate inducement for right living, since the way lies through the Commandments and not by skulking around them. Wherefore, Swedenborg calls attention to the following fundamentals from the Word:

> Love toward the Lord is keeping His Commandments.
> Faith is keeping the Commandments, that is, doing them.

It is suggested that any who doubt this confirm it for them-

selves from the Word. They will not only be benefited by so doing, but will be surprised to find how much there is in confirmation of it. In this connection I wish to quote as a "text" for a short discussion, that famous command of the Lord's, in substance as follows:

> That ye may be the children of your Father which is in Heaven. I say unto you: Love your enemies, bless, do good to and pray for those who curse, hate, despitefully use and persecute you; for He maketh His sun to rise on the evil and the good, etc.

Also Swedenborg's declaration:

> All to whom love to God and man is the ruling principle, go to heaven at death.

For those having religious aspirations, this, under the weight of authority, is the starting point, and all else follows. It is the one thing without which we can never succeed spiritually. But there is a way—a most radical way—by which this seemingly impossible commandment may be shorn of practically all its apparent rigor, for those who wish to master it. It is clear, however, that a radical change is needed. The difficulties vanish like a mistake in direction when the eyes are opened, and when human relations are seen in what must be their true light. The idea is old as the centuries, but it may not be superfluous or out of place to restate it with reference to every day life. A stranger once stood before the writer's father-in-law, at his place of business. "My name is so and so. What can I do for you?", said the latter to the stranger in a business-like way. "Don't you known me?" replied the man before him. We can well understand the change that came over the father, upon recognizing the person before him, his own son, long absent. And so when it is once brought home to us, and we realize that all the world is related, we shall possibly have made the most valuable discovery in every way that has ever been brought to light. For people will then be seen in a radically different light—in the true light. The Supreme Ruler of this Universe, the Creator, or Father, is Father of that vast assembly of souls collectively known as humanity; is deeply concerned with the welfare and happiness of each and every

one; and is no respector of persons. If this premise is correct, then the following conclusions and propositions would appear to be true. Looking down upon this world, He must see nation arrayed against nation in war as a calamitous family rupture, a family tragedy; one half the world exploiting the other half, the weak and the poor the sufferers, a family shame and disgrace; in every theft or oppression, a brother robbed or oppressed; every murder a fracticide; and so on throughout the catalogue of crimes and wrongs—all occurring within the family circle and therefore of greater consequence and culpability than we have ever dreamed, though we have not been kept in ignorance. Necessarily a one-family conception, with Him as the Father, He saw no differently than that every man should love his brother under any and all circumstances and conditions, as the general, normal condition; and he did not hesitate to so command. The command was never given to love any one or class outside the family, for the obvious reason that there are none such. We are not, of course, compelled to budge from the wisdom of this world, and "brother" all of humanity indiscriminately by treating them with that due consideration to which they are entitled. Neither are we compelled to work for our living. We can accept the inevitable result and starve, if we so elect; but it would not be the wise thing to do. Ultra-extreme individual cases, different to deal with, will of course arise, but these in no way alter or place at naught the basic truth; they only make it the more difficult to recognize, and live within the spirit of it. The best that a man can do is, of course, all that he can do in such extreme cases. But in no case are matters helped by a practical repudiation of the premise that all men are in fact and in truth brothers, from the standpoint of true wisdom which we all expect some day to enjoy in some measure at least; and whether they be good, bad, indifferent or ignorant, a practical recognition of the fact would change the world, and enable all extreme and difficult problems along this line to be solved on an even more rational and just basis. Adequate laws to punish and reform the criminal and

protect the social compact are, of course, entirely within the spirit of the conception, and a necessary and wholesome part of it. A very interesting question arises here. How in reason and justice is it possible for a man to be in and of His Kingdom—that Ideal Family of decency, wisdom, wealth and happiness eternal—until he comes to see and feel, even as *He* sees and feels, this great family relation, and what a disgraceful thing it is to be in but not of it,—a self-constituted and self-condemned outcast. With a genuine awakening and continuing in this sanity, one will, without hypocrisy, find himself in a natural and easy attitude of kindness and consideration toward all human beings, ever ready, willing and glad to render appropriate service. It is the heart of the Lord's teaching, the heart of the Word, of every true sermon, that Love, which is God, without which a man is a dead failure; but which, if he hath it in him and not on his lips, is alone Life, justification and the "plan of salvation;" inherited human creeds and dogmas of "Modern Christianity" to the contrary notwithstanding. It is this doctrine of Love that is conspicuous in the teaching of the New Church, the New Jerusalem, as nowhere else, the "pure, white Light," without spot or blemish, above all criticism, and without doubt destined to be the religion that will reclaim the world.

While not wishing to offend any one, more especially the clergy, many of whom would sacrifice their all for the uplifting of the world, it is a well known doctrine ill-becoming the intelligence of the day and age, and probably will not be denied but upheld, that the plan and condition of salvation of "Modern Christianity" is a faith status, a thing apart from and independent of good works; that this status alone is justification and is what saves the church communicant; and that no man is justified by the works of the good law. This status, or justification by faith, is defined by Webster as "the doctrine that men can be justified only when by faith they accept righteousness of Christ, which God imputes to them." No matter how it is dinned into the ears of church-going people that they must be good as an evidence of their

good faith, the thing that paralyzes and kills and makes of no effect the Commandments is the teaching of the false principle that the righteousness of one may be substituted for that of another, that the righteousness of Christ is imputed to them, in the sense meant, and that that is their justification. Men are thus lead into the fatal error that religion is not life, but a faith status, a doctrine that is responsible for more evil than any other one fallacy that has ever been taught in the world. Many of the Christian clergy, the writer has information, have ceased to hold or teach the doctrine, not caring to shoulder the awful responsibility. They prefer the Lord's plan of salvation, justification by keeping his Commandments, fully upheld by the Word, for "He that keepeth these sayings of mine, he it is that loveth me." They would gladly reformulate the creeds and doctrines in conformity therewith, but they do not control the situation.

The unit of a superior race is a good man. Not a man of reputation, but a man of character in the eyes of God. Solve from the Word (and it is no secret) the problem of spiritual regeneration of the individual and the problem is solved for the complex or the race. And conversely a Church that is not prepared to place an individual on the right track is not prepared to send the Gospel into all the world.

For over eighteen hundred years no man has spoken like Swedenborg, as men high in the councils of the Church and representative men by the score have practically and voluntarily borne witness, and what better or further testimony could be forthcoming or adduced than competent human testimony? But this people, born, cradled and reared in the popular beliefs and atmosphere of the times are almost beyond the range of a prophet's message, even though he "come under the tongue of good report," and though his words glitter like diamonds and he speaks with the tongue of angels. His voice in the dim and misty ages of the past is music to their ears, and even in the ages to come would not be considered an unlikely thing, but not today and now, for that would not be sane.

In opening the spiritual sense of that Great Book of books, the Word, veiled in allegory and illustrated by symbols, he has shown us, along with volumes of equally instructive things, that the declaration, in effect, that "the sun, moon and stars should cease to give their light when the time of the end, the consummation of the age, shall come" has a far deeper significance than the physical manifestation of the literal sense. Popular theology governing the thinking principle of practically all born in and under its influence, clings to the literal sense of the beautiful and instructive symbols of the Word, though of no value in themselves, and either does not or will not see in them the great spiritual lessons they are evidently intended to teach and do teach. Accordingly, the great spiritual idea conveyed to those willing to see, is that love, faith, truths and goods, which those celestial spheres symbolically stand for there, shall cease to be manifest among men when the end shall come. One hundred years or more, barely time to spread his message before a doubting world unwilling to receive it, this modern prophet of the Light, herald of the New Age and the New Church, the New Jerusalem to be formed at the collapse of the Old as a vehicle of the true faith, declared that the consummation of the age has arrived, the time of the end, when "love of self and love of the world" was the predominating, ruling love—with religion dead, because of a dead faith. Though ridiculed and disbelieved, as a matter of course, it is now seen and felt as a stubborn, ruthless, crushing, and yet as an uncontrollable reality.

They of all religions everywhere who have kept the true faith of love toward God and man, as their ruling love, are of that New Church, the New Jerusalem, in the broad and true sense, whether they know it or not—remnants of the old, the elect and the seeds of that living faith destined to put the world right. And while it is known and scripturally recorded that this "young child," this new birth or new church would suffer great privation in its infancy, it is only to be so temporarily accordingly to the same record, which is manifestly true. For as surely as wisdom increases with the

years, generation after generation will break the chains of its religious limitations until a coming race, wiser than we, will see and accept the Truth that religion is not a faith status, but a life in conformity with the Great Commandments, and place reason above superstition, service above selfishness, and a godlike character above all things. Then new life and song will fill the earth in the clarion notes of the regenerate and born of God, and then the old songs and superstitions, "Saved by faith," apart from means, will have become absolete and deposited among the relics of the past. "The man that turns from evil and sin turns his face towards heaven"—Swedenborg.

J. W. CUMMINGS.

FRANK SEWALL AT BOWDOIN.

IN approaching the college and university life of this young man it is natural that one should feel some trepidation lest the morning stars, which thus far he has so blithely succeeded in carrying lighted on his head through the fanning dust of a rapidly growing day, should go out under the normal influences of an ambitious career. And as if he wished to keep account thereof himself, he goes about his reckoning with them in a laborious and passionate thoroughness. From now until the end of his scholastic life there is scarcely a day which he does not sift and winnow for its most escapable joy, there is hardly a wind that blows on him, certainly very few sunsets, omitted in the gratitude he punctiliously writes down. From the year he enters College in Maine till the year he leaves it in Europe (1854 to 1861) there are nine large volumes of journals, several of them larger than quartos, comprising nearly three thousand pages in all, closely written on both sides, so closely indeed, that as the year would draw to its close and he would foresee too many precious things to be recorded, the writing becomes crowded and minute, requiring a magnifying glass to decipher it. In addition to these records of the days, there are other things he must save; and four or five volumes, an additional thousand pages, contain his closely written extempore translations of the Tübingen lectures; and two carefully illuminated gold-edged pamphlets, his notes, extracts, translations, poems and reflections, the very cream of his happiness. He is then twenty-four years old and decides he will record no more. For a few years he is silent with himself and then begins again the harvesting of the hours, which continues with scarcely an interruption to the end of his life. These later diaries fall into their own place after a while, but of the nine of the college boy there are many things for our present consideration to which they

bear witness. In the first place they are most of them sumptuously bound in costly tooled and gilded leather, hand-bound of the finest paper. That there is more in this than the crowding ships in his father's yards is evidenced from the additional beauty of their manuscript pages, margins carefully bevelled, hundreds and hundreds of them, probably by his own hand, insets and spaces preserved, red ink often for the initials and the little crosses with which he closed the week, and after the first year or two a certain "type" selected, as it were, to which he cramped his hurrying hand that everything might appear as fine as possible. Why this care with a record none but himself would see? Written in a peculiarly isolated privacy of mood one would expect a casting off of form as he shut himself behind one after another the doors of the world, but instead of this his withdrawal seems to be into an ever-increasing festival for whose proper observance he is more and more punctilious in adornment.

The second point is the lusty exuberance both mental and physical of such a performance, the self-chosen side-issue of an exacting curriculum. As to the physical side of it, one is inevitably impressed with the dangers that beset American student-life of that period. The traditions of lawlessness and capricious irregularity which for centuries among European universities had been accepted as the necessary gate for youth into mental freedom, had probably stood aloof from the many sober little institutions of the new country where students had been known to be fined "for unnecessary walking on the Sabbath"; but even so there was much to be feared. Gymnasiums and field sports which guide the boys of the new generations in their animal hours, were not then the hand-maids of Parnassus, and the half-child, half-man was put away from home into an environment intellectually stimulating, but physically inattentive to him. Frank entered, under the high elms of the campus, into lofty mental spaces already hung with the embroidered consecrations of a distinguished half-century. Longfellow must still have been impressive, having not so long ago

served here in that Professorship of Modern Languages for which as a youth among these "whispering pines and the hemlocks" (still chanting outside Frank's window) he had dreamed of fitting himself. The peculiar stern, virile, and lofty character of the little rock-built institution offered the exact feast for which Frank Sewall hungered, where the devout spirit was served first and the arts and sciences last. For the Act of Incorporation establishing Bowdoin College in June, 1794, for the education of youth, prescribes that its funds "shall be appropriated to the endowment of the said College, in such manner as shall most effectually promote virtue and piety," and after that are mentioned "such of the languages and of the useful and liberal arts and sciences as shall be hereafter directed, from time to time, by said corporation." Virtue and piety were at that time too closely associated with the actual privations of the Puritans to have been merely a traditional phrase. And the predominant educator of that century, John Locke, having about this time expressed himself in regard to virtue as being "the first and most necessary of those Endowments that belong to a Man or a Gentleman;—'Tis Virtue—direct Virtue, which is the hard and valuable Part to be aimed at in Education,"* the founders of Bowdoin College may not be supposed to have carelessly established the religious ideal in their Incorporation. Certainly they were not alone in their contention, for it might very probably be found that no University of this world has been established except in a more or less conscious relation to the Light in which we see light. It is notably so with regard to the New England Universities, but the particular character of Bowdoin's first President, McKeen, who dismissing the first class on the first Commencement day cried out to them, "God forbid that you should ever be ashamed to be governed by the principles of the Gospel of Jesus Christ," gave a challenge of personal spiritual zeal to the whole thing. The saintly Appleton, Allen, and Woods who followed him were espe-

* Some Thoughts Concerning Education.

cially fitted to carry this forward. Hawthorne, graduating with Longfellow in the class of 1825, has said of his Alma Mater that whatever were her deficiencies among older and prouder institutions they were "compensated to her students by the inculcation of regular habits, and of a deep and awful sense of religion which seldom deserted them in their course of life." And the quality of the great names on her faculty, Cleaveland, Packard, Upham, Goodwin, and the distinction attained by her great graduates, numbering more in proportion to her size, it has been estimated, than those of any other American College, bear out Hawthorne's testimony. One of these latter in an address delivered at Bowdoin's Centennial Celebration rounds out her first president's passionate appeal by pronouncing: "Religion gives to education what nothing else can bestow, the vision of the whole. It adds the vision of an absolute good, without which even ethics has no stable authority or constraining force."*

If these elements in the atmosphere of Bowdoin College entered into the mental fibre of Frank Sewall for a definite use later on, so must also bits of tradition, of affectionate gossip concerning older glory than that of Longfellow—forming in his mind faint heroic visions of those inaugural ceremonies conducted in Latin on platforms under the forest branches, the solitary bravery of mind of that first Faculty insisting on the culture of centuries where they had barely felled the trees and turned the raw soil, the one gaunt building standing there providing not only chapel and recitation rooms but housing the President, his family, and all the eight students, and of that President himself, the pious old scholar, leading his flock with a shepherd's staff with which he rapped the stairs briskly for summons to prayers and recitations alike.

But that other element in Bowdoin's charter, wherein "the power to acquire and hold property was subjected to the limitation that the annual income of the whole estate, both

* Centennial Addresses.

real and personal, for the use of the said College, shall never exceed six thousand pounds," worked on him in as lasting a manner. For although the six thousand pounds was later increased to ten, which held to its restrictions for nearly one hundred years, the thrift that feared riches as a moral fee must be attentively watched as to its manner of meeting the postponed but inevitable issue.

With young Sewall the hardships attendant on very plain living, the long bitter cold when "the pump sticks fast in his lodgings—the water freezes in the pail—the fire needs continual mending—the wood-closet is fast wasting away—the sound of the hatchet morn and night resounds from our own or our neighbor's wood-piles—beds are brought out and made on the floor by the fireside," when the boys build wigwams with their shawls around the fire and seated therein shiver over their books,—these things were not unnatural to his breeding, and only forced up the warm fullness of his humanity. He allows them even to whet a social appetite for beauty naturally keen enough, and in his cold boarding house and on his visits home he speaks of going out to stand and shiver in the hall that he may burst in to the bright circle round the hearth and marvel at its delicious warmth. Summer or winter he seems to attract and dispense geniality with a kind of fury, as one might say of the sun in Maytime. His pages brim with names of people, so many people whom he will never forget! He is immediately taken into the Alpha Delta Phi Society, and the Athenaeum, a literary body of much distinction; and officiating as president of his class or Odesman of the Society feasts, he stands at the head of the board fairly aching with his unimpartable knowledge of the moment, the shimmering golden unity above the circling young heads, of which he alone seems to dread the dispelling. He tried to make it tangible with strong hands clasped across the table and hearty roaring voices singing the odes he wrote for them. He exclaims, "Each fort-night a delightful re-union in Alpha Delta (Heaven save her) and each fourth bringing

a new moon." All of one and the same company apparently, beauty of sky or man, cherished accordingly.

At Mrs. Whitney's, his boarding house, there is a piano, and round it he gathers what flutes, what violins among those adventurous souls. They enjoy "most intensely the beautiful trio of Haydn's in C Minor, and after our written music was over we spent a long while in delicious improvising," which he declares moreover was "sweet, soothing and beautiful." Once he is told that his music after breakfast had made a happiness all the forenoon,—the effect remained. "My playing making another happy a whole half day! Do you wonder, dear Journal, that I sit down and play,—regularly, happily and lovingly!" And with the ordinary jostling of mind against mind in this hearty democracy does he lose the great zest of his relations? Although this one and that one retire a little at times from a somewhat unsustainable exaltation of humor, he continues as before to find in one "such a *deep, solid* good nature, such a shining and radiant frankness," and to console himself for another, "We talked of religious things and I saw how good he had become, how much good honest unpolluted truth and charity there is in him." From another he cannot bear to part, "he and his music have been such a new flower in my garden." At the wine parties in his room with which he celebrates their birthdays, he spins the beautiful hour longer and longer, and when at two or three o'clock in the morning he is at last alone, not like the others can he let it go at once, though sorely his body needs it; such genial beauty is certainly rare and he fears lest it fade with the morning; so, shivering and exhausted, but too grateful to sleep unexpressed, he sits and writes it down.

As to the mental exuberance in the journals, how classify it sufficiently for examination? It was not entirely intellectual or it would have achieved more. He seems to have kept the attention he unconsciously invited at his failure in entering, and we see here and there through his artless records the grave arrested regard of some of the noble old men above him. The gentle philosopher Upham, who had

already endeared himself to the lad in his hour of need, and was now his guide in mental and moral philosophy, was probably closer to him in soul than either knew at the time. His "Elements of Mental Philosophy" had already become a wide power whether translated or abridged or in the two big volumes on Intellect and Sensibilities. It may have some interest to New Churchmen that his volume on the "Philosophy of the Will" was not so successful or so popular, one cannot tell which. His works on the "Interior Life," "The Divine Union," and his hymns "Christ in the Soul," show in their titles the imprint of a lovely mind. The great old Nestor of the Faculty, Cleaveland, who had sat on those first Commencement platforms under the trees, probably did not reach the young man at all with his mineralogy, however important it had become in the world at large. Newman we hear little of, but his "System of Rhetoric" must have held at least an enforced attention for awhile. With Packard, one of the enduring names of Bowdoin in its double capacity of father and son, Frank must have felt a poignant intimacy, and in the long unrelenting periods of Greek and Latin probably acquired a kindness for him. We are told, at any rate, that it is Packard who keeps an eye on the eager young face, and puzzles him more than once by inquiring as to his health. Of President Woods he has much to say and there seems to have been a naive friendship between them. President Woods was an unusual man, it is said, of exquisite culture and a compelling personality. On returning from a sojourn in England, he had also the good vision to appropriate a large sum of money then fallen due to Bowdoin College for the building of a Chapel, Art Gallery and Library. These were well under way when Frank entered College, but we hear of the two companions, the old man and the youth, visiting the builders together, and "consulting" each other on the subject of the Biblical pictures to be placed in the panels of the choir stalls. This Kings Chapel, with its Anglican beauty of choir and panelling, was a matter of great pride to Frank Sewall even in his old age, no less than the "consultations," which did not lose their pretty

color as he receded from them; and it is of no small moment in his ritualistic and architectural career that so pure an example of both became thus early a part of his youth. It is probably through President Woods that he received the great joy of the office of organist, playing at the dedication of the Chapel (with some excitement as it was the first time in public) and filling the position thereafter with originality and vigor to the end of his term as student. (He played out his own graduating class with an improvisation of Auld Lang Syne.) Probably also through the same kindness he was appointed Assistant Librarian, a position he rejoiced in quite as much.

He seems to have been frequently at the President's house both privately and in attendance at levees, pursuing what he calls his "course in Society"; and from first to last one is struck by the many open avenues of proud advancement from which he appears so gaily to refrain. He was graduated with a Bachelor's and Master's Degree, first honors, and a prize for his beautiful little essay on "The Interior Memory," but these distinctions never seem to have greatly occupied his thoughts. Probably a warmth of mind is what would best describe his quality, an eager, hungry openness for something he was not to get at Bowdoin; and it is with some such vital undercurrent that he cultivates habits of ceaseless and continual mental labor,—the more surprising in one so devoid of genuine intellectual ambition. He lays out for himself additional courses in reading, loads his vacation trunks with books, and buys them at home: Plato, Sophocles, Winkelmann, Shelley, and Ruskin, whom he pauses to criticize as clinging "too lovingly to the old" and yet at the same time not maintaining the beauty of the Greeks. He writes, "My mind is active and accordingly contented and happy." Yet there is nothing in these matters and subjects but that which belongs to a vigorous young mind riding the strong bright current of a sound classical course. It is when he chooses for himself Swedenborg's "True Christian Religion," as daily reading that he begins to overtop routine.

And in that dangerous physical moment, reading too much, thinking too much, yearning too much, his relaxation, with hundreds of others of his period, was not fitted into the systematized wrestling and racing of a scientific age, but into that insidious ease of the young and the rich, the late suppers, the devouring friendships, the hearty extremes of that very opulence the Puritan College had so feared to meet. It seems to have had no power against him save to wear away his body and intensify his spirit. He became as pale as a white flame, and the concern that arrested Professor Packard in passing him was wholly justified. One can imagine the terror with which his father carried him upstairs on the night of his home visit when he fell from the piano seat. One so god-beloved might easily arouse memories of the proverb in those who hovered over him at home. It was probably for this reason, during his second year in College, that his regular Sundays at home, to which he had held with all their organ duties, were stopped, and he began to spend them in Brunswick. He describes a pain in breathing and weakness of limbs and "comfortable-feeling chills chattering through me." After the Commencement of that year which he barely endures, he droops slowly at home. "It tired me to play much and I interspersed the long days with a delightful variety of medicine taking." They pack him off to Small Point, from which glorious and injudicious enjoyment he returns with chills and fever which he regards in the same pleasant humor. He says he was "kindly conditioned in a sort of unconsciousness," and remarks sadly on the long Sunday in which "I could not even look in my liturgy."

With this burning out of the body under these unremittent morning stars he develops almost suddenly, certainly simultaneously, an equal stubborn brightness towards malady of all kinds. Outside and natural ills augment more and more an interior comfort. Wind and snow "darkens the windows and makes as severe a storm outside and as pleasant a day inside almost as one could wish. This afternoon I have been reading in 'Heaven and Hell'." And the

joy of a dark day is only a gentle forerunner of other darkness towards which, although bewildered, he succeeds in maintaining the same open front.

Very early in the intervals of his passionate College life he meets with sadness, the wasting sickness and finally the death of his cousin Fanny. We have not heard much of Fanny before; it is probable that her one moment of importance to the boy was when he saw her lying in her thinness and pallor almost visibly dissolving into heaven. He goes frequently to visit her, and sitting near her watches and muses and listens for some sign of the vastness closing her in. "Fanny must know that the gates of the spirit world are near her.—She lies still and easy with a happy look on her face." He wonders what passes in her mind,—"Shall I judge by my own?—thoughts of the great Eternal —vague and trembling.—Oft have I thought that I would like to talk with her about heaven and our Heavenly Father." But he cannot speak. Mute under throbbing revelations, he feels his heart bursting to go about its business. Perhaps, as a mitigation of the unspeakable, he thinks "We might read Cicero's *Senectute,* and together express our hope and confidence in the bright and eternal hereafter"—a ministerial use to which I doubt if Cicero had ever before been called. But even this relief is denied him, and soon after Fanny dies.

And Marcia is married. Between the loss and the revelation he jots down somewhere a passing reference, so assured beyond comment, to his "profession."

Marcia's wedding moves and wakens him deeply. His relations with this sister were more tender than with any but his mother. To this tall, quiet, dark-eyed, broad-browed young woman he had poured out his literary and artistic ambitions, receiving from her as food thereto her peculiar and entire attention. And when she became engaged to the artist Joseph Ropes, he began instructing her —with a view to the dimly possible Italy of the future— from Winkleman's "History of Grecian Art," reading to her as they sat in the parlor. Perhaps her own new intimacy in

that reign of ideas made her treasure the young brother with a fresh valuation, and in the sweet understanding, as he began to possess her, he began also to lose her. His function at the wedding seems to have been the charge of the flowers, and how he remembers afterwards in writing it down, the position of every one! We can see him plainly in this tender record, stepping from room to room in the perfectly ordered house, "as clean as if it had just come from the drawer," with the flowers in his hands, and an aching indrawn breath as he passes the open door where the women sat with the bridal veil spread out. He entertains the wedding guests until supper, most especially perhaps the bridesmaid,—but the point that most interests us is that hushed moment after the veiled Marcia and her husband have risen from their knees when

> we, the family alone, joined in that beautiful and appropriate anthem *Thou wilt show me the path of Life*. I think I never heard it sound so well. Everything seemed in perfect harmony and melodious concord from Alice's sweet treble to Father's and Mr. Cutler's bass.

There is certainly something naively touching, even noble, in this difficult moment. He tells of a hopeful journey to visit the bridesmaid in her deep country home, but she has a cold in the head and all is different.

Under this chrism of delicate and poignant pain, our young student becomes aware of unequal adjustments in vital things, where heretofore in being touched it had been only to praise and rapture. He apprehends the possibility of mistake to what is precious, to what hitherto he had considered safe and apart in its own sanctity; and, with a larger eye upon the church, in the recesses of his soul the shepherd rises. One might say the crook was already in his hand.

> I spent the Sabbath evening very pleasantly with Jane. I taught her a Bible lesson and entertained her with a sermon on the Doctrine of the Lord. Old Mrs. Donnell enjoyed my discussion so much that it made me happy to talk in her presence and be able so young in years to teach and gratify the mind of so aged a person.

How happy is that good old lady in our comforting beatifying light of Revelation.

He prevails on a wayward boy at Bowdoin to write home to his mother. Tommy Smith comes up to College and he takes a fatherly attitude towards him. He yearns over the violinist at Mrs. Whitney's who, he perceives, is going to the devil, and while brooding in grief over him, alone in his room,

who should open the door and enter but that same quiet blue-eyed Ed A. My heart was in my mouth;—now was my appointed time, now for the first time in my life was I to open my heart for real good to a friend,—My first sermon. And when he had left me,—when I found that I was loving him with a sort of pastoral affection,—I knelt down and prayed for us all.

And with that apprehension of injury to the secret good of life he becomes almost painfully alert for the inscrutable well-being of the Church. His Sundays in Brunswick have been, like Marcia's going, an indication of the empty depths around his foothold of content. "I now know what is meant by the word 'sphere.'—Somehow the sacredness and the holy feeling of quiet pleasure and rest seemed to be entirely gone." (from Sunday). In reality Bowdoin was staunchly by her very charter a church-going institution, but he felt the inevitable difference, and unable yet to adjust it he turned hungrily "to read my chapters in 'Heaven and Hell'; there again was real life and nourishment."

In this most important loneliness, he is introduced at home to contention in his own church body, concerning the form of its government; should Convention be vested with ecclesiastical powers and be modelled on that of the Episcopalians, or not. "*The Messenger* is for it, Mr. Barrett, the *Herald* and others against it." In the parlor fire-light the family circle comes to the conclusion

that the true form of government is a Republic and such should be that of the church. That there should be orders in the church, of ministers, licentiates, and people, but that the people should govern—the majority rule. I can hardly think any of the opposers of this theory would dare assert their preference for a Monarchy. Father explained the subject to me very clearly and the conversa-

tion was very interesting. But my mind was rather surprised and troubled that there should be so much dissension.

And grounded in a principle that was to serve him well in many a later "dissention," he flings outdoors on to the hard snow under the great constellations. Walking there with his face up to compass the sky

I broke forth with my voice into that beautiful air (probably Schubert's Serenade) and as I sang and looked up to the heavens above me and saw the stars moving in their great courses along the skies, all fixed by His power and led by His hand:—the troubles of my mind were no more; my soul was free from worldly cares and soared on wings of love and adoration to the one Great Jehovah, Lord and Father, who will lead His people through the wilderness of trial and ever watch over them with His infinite mercy and kindness. He will bring the Church into its haven of rest and guide its doings in order and beauty as He rules the starry heavens.

Under these sidereal influences from within and without he attained in his Sophomore year an original base of mental procedure entirely independent of and beyond the precincts of the curriculum. His spiritual discrimination was stirred, and he entered upon a new phase of interior well-being, into which rushed all the good of the world. Classic forms, the essence of which is discipline for the sake of an end, flowed into the docile sweetness of his soul binding it into a permanent, almost a marble, harmony. Form in all its purged and clarified orders, built up the walls of his mind. Night after night in Boston at the theatres and concert-halls he absorbs through every open pore of his being, Shakespeare, Beethoven, Mozart; he hears for the first time The Messiah and is overwhelmed by it; and round the walls of his bedroom at home the Palace of the Caesars, the Etruscan Wall and the Columns of Greece continue to guard him. Neither is it beside the point that at this period he entered deeply into the study of German, as if for the two chief ends of his life's labor, the philosophical and the ritualistic, the channels were being prepared.

On the occasion of his next illness he is sent on a sea-voyage with the beloved Tom for companion, and into his

sea-chest the classics and the Doctrines are crowded as if for chart and compass. This Tom Moses, the dearest of his friends, is worth scanning in the slight sketches of him through the Bowdoin journals. Shy, tall, tender-minded and scholastic, he seems to have had a demure almost a repressed wit, which the journals say "seasoned everything and gave it a relish."

Tom,—after all it is in him that I found and have tried, proved and enjoyed the fruits and blessings of a solid and substantial, sensible, enduring friendship; one which I am sure, if I am sure of anything, has been for the good of both of us and will endure as long as we live.

The record of the voyage of these two unusual boys on the new sailing-ship Hellespont, from Bath to Quebec, is so piquant and charming a piece of literature that it is difficult not to incorporate it as a whole in our record. But one or two quotations must suffice. With his breaking down this time, his exultation is equal, and there is certainly nothing of the invalid in his preface to departure.

Sunday, June 7 (1856)

My Own Room. One o'clock P. M. Clear bright day, sunlight glistening on the rustling cherry leaves, the apple trees in full blossom, the garden brilliant with the high green grass, butter-cups and tulips. A low cool breeze in the air and birds singing all around my window. No one passing in the street, the city silent and peaceful save now and then for the voices of children near by. The river flowing calm, blue and grand as ever, and the new ship ready for sea at the wharf.

O Lord! would that to Thee
My love might flow as yonder river
To the sea.
Like that, therein to lose myself forever
Unto Eternity.
Would that forever Thou wert in my sight
By day as are the trees and flowers,
And as the glorious stars throughout the hours
Of soul-inspiring night.
Would that each strain of charming music heard
Whether by Art's or Nature's harpstrings stirred
Might only speak of Thee.
Then with both self and world I'd live in Thee
And Thou in me.

Only one other may we scan. Entering St. Lawrence Gulf they are roused very early one morning for the first sight of land.

Even at this early hour and while the full moon shone in all her glory from the west and the Great Bear sparkled above us as we stood upon the ship's bows, the east was glowing with a crimson light, the first glimmer of coming day. The air was mild and pleasant and the ship all quiet and decks cleared and orderly as we swept silently through the waters with our sail full with the fanning breeze.

If the marvellous moment arrested the soul of this attentive youth, he has arrested it for us in these lovely lines.

With his stepping out on the great seas his mind opened in a wide content. Sundays seem to have been the chief factor of the voyage, and seated on the sunny quarter-deck "in a clean Italian shirt" (rolling open at the throat) with "Heaven and Hell" on his knees and the numbers concerning the Peace of the Angels and the Conjunction of Heaven with Man filling his mind as the sky and water do his wandering eyes, one can almost witness his spiritual blooming. As soon as he lands the earth is lifted into a slightly different plane. The wild rose plucked seems like "a precious long-lost jewel." And as if to celebrate a new inward stage of the journey he decorates his staff and hat with flowers. On his return home, more nearly awake from that celestial "sleep and a forgetting" of his infancy than at any time since then, he is aware, with a different attitude almost like composure, of the intrinsic peril essential to what is finest in life. Little Willie dies, a tiny cousin, and the shock stimulates these new sensibilities bred in the peace of the Sea Sundays. They are never any more without a keen spiritual tremor, as if to keep him alert, among so many things that touch him, for an inner Touch which otherwise he might not feel. At times he thinks he feels it,—back in Brunswick in the Chapel,

There is the dear old light all rich, golden and saintly,—and as I pace the broad aisle to my seat I lift my eyes and my soul follows up with those glorious floods of beauty,—and I try to recall there my lost self.

He knows he is changed,—with what? "It comes sometimes to me there,—but as I go out into the broad daylight I lose it all again,—it flies away, whither?" He begins to have moods, to long to be alone; and during the feast a sadness comes over him which is not of this world—it remains with him when the candles are blown out. On a winter's night after watching

> Orion marching gloriously up the east and Ursa Major striding along the north, this "other life" which no language can describe, —strains of long forgotten heart-music come swelling along the silence and the longings, no one can tell for what; the hopes,—no hopes—nothing so definite as hope,—a sad, yet rich, delightful and deep yearning, for nothing which one or two words can tell. I am not telling what I feel—perhaps I feel this, perhaps not,—I am only arriving at it—at what? Ah, that's the mystery,—the secret other life which we do not often catch a glimpse of—which sometimes the deep low yellow along the western horizon wakes up to fade as beautifully as itself.

Most uncombative by nature he knows combat must arrive in some elements he cannot see around him. He is worried and harassed, he cannot tell whether by ill or good, and becomes critical. As long ago as his early freshman days he has had misgivings about the ritual at home. Does it say what it means? He wrote down then his complaint (1854) that Dr. Sheldon (in the home church) "reads the Bible and hymns very poorly, much like the ship list." Shortly thereafter he suggests "how good a form of worship ours would be if *only* the *minister* would rightly conduct it!" And now (eighteen years old), coming back from a Bath Sunday,

> I troubled my mind that day far too much about the question of the forms of worship. I wish that on Sundays I could be better contented with things as they are. On the contrary I am continually thinking of what I wish they were,—how I would have them, etc. I find after all that our liturgy was prepared with an idea of far more form and variety than is used at present. I hope the day will come when the order of worship as there prescribed will be more nearly complied with.

And again,

Last Sunday I spent at home. It was the day of the Holy Sacrament, and the silver shone on the table as I love to see it. I played as I used to and made a change in the old course of things which is much of an improvement I think. The singers sit on the side seats, even chancel seats they might be called. I can but be struck with the changes that are working in my own self, nor am I sorry to see them. My old conventional prejudices are wearing off, I am becoming broader-minded,—and am unwilling to see the Church struggling so hard to be a sect. Rather let it take the wide ground of a Church universal, taking what is good from all that has gone before and thus becoming the crown of all churches. The Liturgy I love more and more, I feel more and more the strict necessity of it and of its being used. Of course I find little sympathy at home, but when I grow up I shall feel more freedom, more independence, and can take a stand with more firmness and *effect* perhaps than now.

It is illuminating indeed to know that he has taken issue at home, for the sake of a course he must follow when he "grows up." Had he then become aware of the dual nature of his education? Does he know now the trend of that piercing poetic evaluation of beautiful forms? And with this first impatience to rectify and to serve, it is no wonder that at the bottom of the same page, though in another connection, he writes "a thousand stars shone above and within me."

The interior dawns and the man is up. With the inrushing gratitude and its new peace, a rush of creation follows and the first hymns appear. The exquisite, the first of all, "While My Redeemer's Near" (and the last of all, too, being sung at his funeral) is beautifully written out in the pages of the journal. (His eighteenth year.) Soon after that he also writes out fully a stanza of the Beethoven choral music of the Ninth Symphony to Schiller's "Seit umschlungen Millionen," and beneath it explains,

not only because it has been running in my ears all the morning,—but also because it expresses so perfectly my feelings today.—How I would love to hear it sung by a mystic chorus of the unseen, all about me, through all this lovely afternoon and until I sleep tonight. I could sing with them, ah! my heart *is* singing with them now,—it rises with that beautiful swell and it falls to peace and rest with that soothing cadence.

From the gallery in the home church he witnesses the Holy Supper,

being administered to that great family of the church below; the silver shone bright and pure on the table, the minister in his robe conducted the service in an orderly, unpretending, simple manner. My heart was full of the holy quiet, the Holy Spirit I almost said, and I was thankful I was there that day,—I sang with the congregation. And the spirit and the Bride say come. Yea, and let *him* that *heareth* say, come!

Here the underscorings have an especial meaning. It is at this time that he writes the hymn "O Come, O Come Immanuel," and perhaps also "Come, Thou Holy Spirit, Come," which belongs to this period. And he hears and takes to himself the Fourth Symphony of Beethoven, especially the second movement, which held its peculiar intimacy with him almost to his grave.

He has a little Music Memorandum made for himself in which he writes down lovely airs and snatches that he may have them always in his breast. At the organ in the College Chapel, he enlarges his own part and both sings and plays *"with zeal."* He prepares a musical schedule for the Chapel services and confers with his old Boston master and friend, G. J. Webb, for selections of music. He writes part of a Vesper Symphony, the lovely song to Tennyson's "Move Eastward, Happy Earth" (published by Oliver Ditson), composing music, as he says, "passionately," and writes chants and arias for an oratorio. During Holy Week he improvises for the Chapel exercises according to the sacred history of each day, adapting his music to the Gospel chapters. He also simplifies and adapts (probably at sight with the great scores before him) from the Masters, *Cujus Animam, Pro Peccatis,* etc., and on Easter evening the *Gloria in Excelsis* from Haydn's Mass in D. He says that he leaves the organ bench "aglow," and one can well believe it.

Is the glow somewhat from the candles of that great Supper Table at which he so longs to take his place? "O, when shall I dare to draw near to the fount of living waters, the arms of blessed and eternal rest?" He has known of

course for several years—and have not we?—that he could be nothing else than a minister of the Lord Jesus Christ. It is not possible for us, nor would it have been for him, to select any one moment of his life when he made a decision on this matter. It was merely a matter of deepening growth from the first, and the fact that now he states plainly his calling, on a grassy hill-side alone with Tom Moses, has really not so much importance as it would seem. He does not say that he confided the same to Joe Worcester, but in a happy call on that young man in his home when he says they renewed a "church brotherhood," Joseph tells him of his own decision, and gives him some "excellent advice" on choosing a profession. Probably his verbal statement to Tom had the effect of crystallizing many wandering moods into the beautiful prayers and introspections that fill the journals. But it is plain that, seated in his south window at College, —that "dear window" with the "view"—he devotes more and more time to the "True Christian Religion." He is often troubled by doctrinal questions, and once (at Harriet's) longed "to ask Mr. Heywood some questions" but could not bring himself to do so. The statement concerning God *in* the Word haunted and disturbed him, but he read a chapter in "Heaven and Hell" and the Bible and went to bed in peace of mind and goodwill to men. He is no longer a student at Bowdoin. He has entered another co-existent school in which he pants and strains for progress. He says "it is comforting indeed when Saturday night comes to feel that the *world* must leave me for one precious day—that now I will be my *own* self,—Come, blessed morrow!"

Sometimes on a Sunday at home he teaches in the Sunday School, or is invited to play for the service. There, on the old bench organ, his busy eye and mind are at work every moment during the hour, perceiving, relishing, adjusting the needs of that dear service, even while his soul is rapt in devotions. The choir-master gives him much grief over the chanting (a matter his own labors had brought to much perfection)—"but I carried my point and the chants in the evening were performed with great

promptness and vivacity," and he goes back to Bowdoin with a large bunch of flowers from Allie's garden.

But it is noticeable that with the perception of a new skill in himself, or perhaps rather the admittance of all his old poetic discrimination into a new need, he avoids the acid narrowness of the enthusiast. With the Church's young and mute call for form, his own life forms, struggling to preserve its just dimensions of charity as well as truth in a kind of builder's proportion.

I am beginning to love our church liturgy,—and in the one which I lately received, that used by the English Church, I find much comfort and pleasure. After all have I not been a little infatuated, was I not a little weak in loving so much the old because it is old? O! may I love the good and true wherever it is,—and weave it into my life for eternity where new and old exist no longer.

And again, "May my heart be tempered into content and patience for myself and free from the vain temptations to outward sanctity to the injury of real interior charity and truth." And finally, "My old trouble and dislike of the service all passed away in the hearty enjoyment of the good that was in it."

And with this characteristic attitude towards a purpose of poignant interest to himself but which he feared to make too much his own, we will leave for awhile the subject of ritualism, with this reflection—that its importance did not begin for him in Europe, but in Bath, Maine; was not a matter of cultivation but was native in him, put there at the beginning.

In this deep and rapid development there is naturally for him the recurrent hunger to convert. Those dear boys around Mrs. Whitney's supper table, how he listens and hopes and yearns as the talk grows doctrinal! He has behaved himself wisely more than once, we judge, in an ecstatic moment when he might speak. But perhaps it was part of his purging, certainly inevitable, that once he should yearn too much. He writes it down evidently for his own future guidance as a "dangerous fearful thing."

I left Harry's room that night with a fine resolution not to use

the light of God's truth for my own pride, self-righteousness or self-gratification,—not to discuss the sacred doctrines of religion for gaining a point but only for real good and real charity,—not to assume too much myself, but make a good use of what I have given me. God in His mercy has restored my peace of mind and strengthened my faith in the truth, and my resolution in the night. Our Father Who art in heaven, deliver us from evil.—Amen.

And his resolution was indeed strengthened and held through all the searching and exasperating experiences of a long pastoral life. But at the age of nineteen perhaps nothing stamps as clearly the verity of that inner Touch, for which he had waited so long, than this dissolving of a polemic defeat into the meekness of a good child. And there is one other point in which he stood out from that routine which little by little closes round

> "The youth who daily farther from the East
> Must travel."

He would not relinquish that peculiar far-distant mission, to release the church from sectarianism, and set her in world relations with mental life. He had conceived it, it could be done. For this reason, probably, on the event of his confirmation in the church which he calls the *Holy Day September the 19th,* 1858, he does not yield to his own longings for the priesthood, which might so easily and naturally have been gratified thenceforward in due and punctual order. Attentive in such manner to faint unnameable premonitions, hints, drifted incense from some interior attainment for which he feels himself set aside, he is already beyond his graduation when he graduates, which accounts for his sudden equanimity in receiving it.

As to the intellectual basis of his exuberant writing, which so long ago we set out to consider, the double growth of his mind was undoubtedly the cause. He no sooner achieved a certain mental capacity than spiritually he expanded it, subjecting it, more or less unconsciously, to a system of uses barely yet outlined in his thoughts, but which was eventually to command every expression of his being.

In the quiet home background of these days, up and

down that garden path where the grass seems always to have been left "high" for Frank's special delight, one becomes slowly aware that the experiences of his father are perhaps of equally lively moment as his own. Letters have come from Marcia in Rome, and while nothing is said when the reading aloud is over, one can see the eyes of the good man resting on the boy. Once when the young fellow had come up from the yards where he had gone over Arthur's beautiful new ship *Leander,* his father remarked that he wished he might be shipped in one of those rich staterooms to make the tour to London; and on the panting exclamations that followed, he gravely added, "But there's time enough yet—all this shall come in its own place."

To have provided "its own place" for his son's prolonged and expensive religious education involved very likely the whole family store of vision, even that come down from the far-off adventurer in ideals, Henry of the high seas. Knowing that he held here in his hands rare material, once again come into the family and this time for his disposal, he yearns to turn it back to the Lord in the furthering of that most precious of all adventures, the New Church. These things were not in his words, hardly in his thoughts. After his graduation, Frank is sent up to Boston to procure from Mr. Worcester a letter of introduction to the New-Church Scholar and Philosopher, Dr. J. F. Immanuel Tafel, in Tübingen, Germany. Then the farewell preparations are made.

Frank has urged nothing himself. Once even he has written down that his health is too good to permit the necessity of his going to Rome, and he gives thanks in fervent duty for the same. His father evidently, true to his blood, has kept his heart to himself, and will permit no self indulgence even in his holiest hopes. Frank's passage is engaged on the Arago, sailing to Havre from New York; and thither on the appointed day, early in October 1858, Allie and his father accompany him to bid him farewell. The mother's blessing is still blurring the heart and the eyes of the young man. His father intends to give him the last words but

they shall be nothing binding. Perhaps the good man recompensed himself for this restraint in the crushed blue levant cover of the Journal for the future days. At the last he said, "I want, Frank, that you should be a learned man and a *good* man; if you are this I shall be satisfied and do all I can for you."

And far out at sea, bending with tears over those beautiful fresh pages, his son responds in written words what then he could not speak, "May his brief wish ever be before my mind in all my doings." And without doubt it was.

ALICE ARCHER SEWALL JAMES.

PRE-EMINENCE OF THE HOLY SPIRIT IN ECONOMIC LIFE.

By The Rev. C. W. Clodfelter.

WE are living at a time when economic matters are engaging the life and thought of men in every walk of life. The rich man has anxious thoughts of shattered fortunes when he may no longer be able to maintain his present high level of luxury and comfort for himself and family. The poor man, the man without a job and the man of small income (fully 80% of our population) are not now *dreaming* of some impending misfortune; the nightmare with them has broken into a *dreadful reality.* Wide awake they listen to their children crying for bread, while they read of millions of bushels of wheat rotting in western granaries. This dreadful reality of economic uncertainty is universal.

First, let us endeavor to draw a clear concept of what we mean by the Holy Spirit. To New-Churchmen it is needless to say we do not mean a third person of the trinity. It is not merely another name for the One Only God; some thing very special and of practical import is meant.

HOLY SPIRIT IS THE NAME GIVEN TO THE NEW ADAPTATION OF THE DIVINE LIFE TO MAN THROUGH THE GLORIFIED HUMANITY OF JESUS. This new adaptation of God to man is a more intimate touch of the infinite with the finite. Now, it is no longer necessary for God to fill an angel with His presence as of old in order to communicate His message. He has provided for Himself in the glorified humanity of Jesus a medium in which He can directly and personally talk with His intelligent creation. "I will not leave you comfortless," said Jesus, "I will come to you." Jesus comes to us in the

new "spirit of truth whom the world can not receive because it seeth Him not, neither knoweth Him." The Holy Spirit is the new spirit of truth with which the world is today confronted and to which we must make a new adjustment of our economic life in all the affairs of church and state.

There is a clear distinction to be made between the Spirit of Holiness in the Old Testament and the Holy Spirit of the New Testament. The difference is not to be found in the least essential change in the ends and purposes of God. The Divine Love and Wisdom has always been as comprehensive and far reaching as it is now. The spirit proceeding from the Divine Human in all ages has not altered in the least; but the finite human approach to God has altered very materially. Man has advanced all the way up from the fearful belief in an angry cruel God to belief in the tender, loving, humble God of the Glorified Humanity of Jesus who came not to be ministered unto but to minister.

The Holy Spirit, therefore, holds this new power which operates in a true acknowledgement of the essential attributes of the Diety. It is due to the more intelligent, intimate and personal association with God in His new adaptation—the Glorified Humanity of Jesus.

It is this personal touch of angels or men with the Glorified Humanity of Jesus which we have too much neglected to teach and upon which we have not placed sufficient emphasis.

Just how does the Spirit of Truth proceed or go forth from the Glorified Humanity of Jesus? How does it reach through the heavens all the way down to our consciousness? Is it by immediate influx of the spirit itself in atmospheric form? Or is it through the action and reaction of one personality upon another, which is mediate influx? Most assuredly it is by mediate influx. In "Arcana Cœlestia," n. 4809, we read: "Immediate influx can be received by no one." And in n. 6982 it is said, "The truth which immediately proceeds from the Divine can not be heard by anyone,

not even by an angel, for the Divine in order to be heard must first become human."

This being true, the Spirit of Truth, or what is the same, the Spirit of God, must be received by wise angels through immediate and personal contact and interviews with the Glorified Humanity of Jesus; thence from angel to angel and from man to man. . . . Just as you may transmit my message to your friends and they in like manner transmit the same message to their friends. My message may be passed along from one to another *ad infinitum,* and so long as there is a faithful and true expression of my message it will carry with it my spirit—the truth as I see it; my spirit of truth.

We are plainly instructed in the writings of the New Church, that one can have no idea of the supreme Divine of the Lord, and can only be conjoined in affection and thought with one concerning whom he has some idea. Therefore, the Supreme Divine provided for Itself the Divine Human. The Divine Human which in the Old Testament days manifested itself through the personality of angels; in the New Testament days in Jesus Christ; and since the ascension in the Glorified Humanity of Jesus. But at all times the manifestation has been a personal face to face interview, as man speaking to man. *And so it is now;* the Glorified Humanity of Jesus stands face to face with wise angels who consciously and voluntarily pass on to others of lower rank in the descending scale of life, God's Holy message. This is the order of the Divine proceeding as it comes within the range of human thoughts.

It seems so hard to rid ourselves of the prevailing notion that the Holy Spirit is an intangible mystical nebulous something going forth from God, as an incompassing atmosphere independent of personality. It is not so! It has the personal touch all the way down from the highest heaven to the lowest hell. All good and truth as we see it expressed in a man's face or conduct is but the end of some human chain that link by link reaches up to God. "Verily, verily," said

Jesus, "he that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth Him that sent me."

In further confirmation of this point I quote from "Arcana Cœlestia," n. 9818:

> The reason why it is said that the Holy Spirit was not yet because Jesus was not yet glorified, is, that while the Lord was in the world He Himself taught Divine truth, but when He was glorified which was after the resurrection, He taught it through angels and spirits. That Holy proceeding from the Lord and flowing in through angels and spirits with man, whether manifestly or not, is the Holy Spirit with him.

Immediate influx of the Holy Spirit may reach the will of man, but not his understanding. Celestial angels, we are taught, so receive the influx of the Holy Spirit, but they must be instructed through the Word and through preaching.

With this idea of the Holy Spirit before us shall we not be inspired in the thought of Christ as King—that God in this very personal, understandable, human way is giving to us His Spirit as it relates to all things of life, spiritual, moral, civil? Speaking of the time when the Holy Spirit should be known in the world Jesus said: "In that day ye shall know that I am in my father and ye in me, and I in you." Thus there is to be a oneness of mind, a singleness of purpose, running all the way down through God's creation. It is this oneness of mind with respect to economic life which more accurately than any other aspect secures the ends of creation, the fulfillment of prophecy, and the manifest power of the Holy Spirit.

It is only of recent years that the right of individuals or corporations to unlimited ownership of wealth has been seriously challenged by the general public. Who does not know? Who does not see, that each one born into this world should have an equal opportunity to the use of the earth? Yet how few of those who possess some part of the earth are working for more equitable laws! In smug satisfaction men accept and hold the earth as their very own. And their ears are often deaf to the voice of the master who

said: "The birds of the air have nests, the foxes have holes, but the Son of Man hath not where to lay his head." To-day over 90% of the sons of men have not a place to lay their heads without paying a royalty to the land owner. Emerson seems to have felt the sting of it when he said: "I can not traverse the plane, the mountain peak, or the valley below, but someone will touch me on the shoulder and say: "Sir, this is mine." It is claimed that 2% of the population of the United States own 70% of the land. In Russia before the revolution 5% or less owned all the land. In the name of justice, a revolution had to come; and it will have to come in every other nation, unless it is forestalled by a "Back to the Land Movement."

The awakening of the masses to this elemental truth with respect to the private ownership of the earth; the challenge of a man's right to square miles of game parks, while others just as good as he and perhaps more intelligent, are denied a potato patch; the world-wide realization of the truth that each one has a God-given right to the use of the earth, as truly as to the air one breathes, is in my judgment the most obvious proof that the Holy Spirit is finding more general acceptance than ever before;—more men are manifesting the spirit of truth. God's spirit is touching economics. Walter Rauschenbusch has referred to the philosophy of Henry George as a forecast of a nearly perfect order of society, in which, if applied, a high degree of personal liberty would maintain. Here we find a consistent philosophy providing for a just use of the land by all. It is better adapted to our present day needs than any other reform, chiefly because it provides or permits competition in matters of education—social, moral and economic. Not many today love the neighbor as well or better than themselves; therefore, we can not establish a commonwealth wholly independent of competition. Herein lies the weakness of communism. It fails to provide for this basic element in present day life, which is too deeply rooted to be changed by legislation. The spirit of truth bends but never breaks human nature.

It is self-evident that each individual is entiled to an equal opportunity in the use of the free gifts of nature, such as air, land, and water. It is also self-evident, since it has been found necessary to cultivate the earth and manufacture commodities, that each one should do his share of the labor required. Swedenborg covered this point in the Doctrine of Charity, n. 77, where he says: "In a well constituted commonwealth . . . provision is made that no one shall be useless. If useless he is compelled to some work; and a beggar is compelled if he is in health." One great weakness of our persent economic order is right here. It says to the rich man, "you and your family are at liberty to partake of nature's free bounty, of all the products of nature and of all the products of labor without at the same time rendering to society your share of the cost of living." It goes without saying that it costs a great deal more to wear good clothes, live in the best apartments and eat the best grades of butter, meat, eggs and fruit, than to live in cheap apartments, wear scant clothes and eat the second, third and even sixth grades of butter, meat, eggs and fruit. If you have the money you may help yourself; do nothing if you please; devote your time to pleasure, indolence or education. All our laws are so framed that they guard these advantages of the rich man as something too sacred to be tampered with. In our civil war a young man with a few hundred dollars could purchase exemption from service. Now it is not so easy. In our late war many of our rich young men fought and died side by side with the truck driver and hod carrier. This fact is one of the brightest stars in the sky of hope and peace. The Holy Spirit has no respect for money as a substitute for service. It is not my purpose to characterize the useful rich man, and there are many of this class who have contributed more than their share to the world's wealth, who through much hard thought and work have been worth to the community all that they possess.

A noted phrenologist once remarked that the character of the man who had earned his fortune honestly, showed in the lines of the face or the calloused hand. This is doubt-

less true; and those who have acquired fortunes by honest, frugal methods are entitled to much credit for the service they have rendered. But there are too many of the class who have won fortunes through special privilege, the advantage of monopoly, or inheritance.

The fact is that we have grown an excessive crop of millionaires. There are now more than two hundred multimillionaires in the United States who have annual incomes of from one to sixty million dollars. One man's income tax amounted to $38,400,000. All of these prosperous gentlemen may be Christians; we can not know whether they are actuated by noble, worthy purpose. But we do have a right to pass judgment as to their usefulness. We do have a right to protest when we see that a few men are willing to become stewards for so much of nature's bounty. I dare say we may even protest for their own good.

Many of those who possess great fortunes are in no way to blame; they could not help it. A certain young man whose father, grandfather and uncle each left him millions of dollars, is in no sense to blame for his fortune, for his income of from two to five thousand dollars a day. But if he is an intelligent young man he may wonder just why society has unloaded this responsibility upon his shoulders. Should we too not wonder why? Should a young man not expect something better than being buried under heaps of gold so far out of touch with the common needs of humanity? Should not society take steps to prevent this sort of calamity? Most assuredly it should, just as it gives protection against infectious disease. Wealth always carries with it dynamic power and it should not be carelessly handled by the inexperienced. However, a few think otherwise. They believe in the indiscriminate transmission of the power of wealth through inheritance and otherwise. They would not tamper with human freedom by even restricting the amount of land that a man may own.

Land ownership involves the most subtile form of human slavery. You may own or think you own everything else—houses, machinery and money; but if the land upon which

you must live is owned by another, you are his slave. We have more slaves in the world today than ever before—white slaves, black slaves, yellow slaves, ignorant slaves and educated slaves; slave farmers, slave business men, and slave teachers. The slave owner may be anyone over twenty-one years of age without respect to race, color or intelligence.

Swedenborg has told us that the love of dominion may become so great that one would desire to possess the whole earth. And one could do so but for the fact that the Holy Spirit in human personalities is opposing the ownership of the earth by such characters. The Holy Spirit is thus expressing itself through the formation of new political parties in every nation. It is expressing itself through the Federated Churches, the spiritual unity of Christendom, and a widespread industrial democracy. It is most truly expressing itself in the realization, by all fair minded persons, that each should share in the task of getting the world's work done.

We hear a good deal of talk about capital and labor. Adroit politicians attempt to befog the mind by introducing a third and fourth class, such as the public and managing class. In fact, we need but one class, the labor class. When one feels above labor either of hand or brain he should be refused food and clothing. This is the order in the future life, where the science of economics has been worked down into the order of the hells. We frequently hear it remarked that should the world's wealth be equally divided among its people, it would within a short time pass again into the hands of a few men. This could only be true if there were a free-for-all grab. However, no one ever wished to so divide the wealth. All that is desired is to make it impossible for anyone to get an undeserved share.

After the glorification, Jesus breathed on his disciples and said: "Receive ye the Holy Spirit." Swedenborg tells us this breathing was an external representative sign of inspiration, and then he tells us that inspiration is insertion into angelic societies. How then may we qualify for this association with angels, which is the Holy Spirit with us?

First let me suggest that we play fair in the game of life. This it seems to me we may do in a large measure by advocating and working for laws that will restore to every man his natural birthright to the land. Until this has been accomplished, our golden rule business methods will hardly be successful. First we must apply the golden rule with respect to the land, which underlies all else, and then we shall find little difficulty in its application with respect to subordinate matters.

Tax reform is the key by which we may restore to every man his just right to the use of the earth. Some have argued that it takes just so much money to run the government and it makes little difference how you raise it. But it does make a difference. The only tax that is justifiable is that which may be drawn from community created wealth. To illustrate: take any vacant lot or unused land in a growing community and it will steadily increase in value. This value is created by the whole community—not a day of labor by any one has been expended upon it but each baby born, each new house and pavement and sewer has increased its value. It should, therefore, be collected by taxation and used for the public expense. The $140,000,000,000 worth of land in the U. S. at 5% would yield a revenue of $7,000,000,000 a year. But under our present laws, we allow land owners to pocket this community created wealth. Then we do the worst thing possible—we tax private property and every form of industry. Our present system of taxation amounts to a fine on use. It will have arrived at the height of inconsistency in the newly proposed sales tax when we shall be fined one percent on all that we eat and wear. Under the present social and economic order it is, of course, morally legitimate and right for one to own a farm or any amount of land. But it is unchristian to defend your title at all odds and be willing to hold it as your own private property against the new spirit of truth now coming into the world. When we reduce life to the level of economics we find the key that locks and unlocks nearly every door to human happiness. First we must provide food,

clothing and shelter; this done, we may aspire to any worthy attainment. The Holy Spirit, therefore, as it comes to judge the world, must first restore economic order. This is just as necessary as it is for the sense of letter and spirit to be conjoined. "The letter killeth;" likewise, any economic order killeth when it is divorced from the Holy Spirit.

"Ye shall know the truth and the truth shall make you free."

C. W. CLODFELTER.

THE SELF AND THE NEIGHBOR.

By J. T. Halleborg.

WE are human beings, and cannot get away from human nature; therefore we find discontent, as far back in time as our knowledge extends. Now, a certain amount of discontent is wholesome, even necessary, else there would be no progress. The poet aptly speaks of "divine discontent." Man is always devising improvements and sighing after perfection. Every age has its dreamers of Utopias; each has its sage who is sure that *he* can crystallize society into a scheme of perfection that will function automatically. So sure is he of this that he laboriously constructs his infallible "Science" of society with its axioms, its basic principles, and all its series of "laws," nicely laid down for the guidance of posterity forevermore.

Modern socialism devoutly believes in the assumptions of its own self-intelligence (which it calls "scientific" principles and "practical" laws) as truths that are mighty and must prevail; and in the present necessity of forcing these laws upon the world. Though socialism is a wide term, yet all forms of its seem to agree as to five broad principles:

1. Physical labor is the source of all human production;
2. This labor alone is entitled to all the fruits of human endeavor;
3. All who are not laborers are either social parasites, or the exploiters of labor (that is, capitalists) whom labor must fight to the death;
4. Labor must form a democracy with a central governmental control over all methods of production, and over the distribution of all products;
5. No private ownership of land, machines or other tools of production can be tolerated.

Note that these five fundamentals are all *a priori* in

character, with no scientific base or religious sanction. They are not axiomatic, nor are they theorems capable of proof; and yet upon them the whole of socialism depends. Now, even if they did have the support of science and of orthodox religion, Swedenborg makes it abundantly plain that we can never rely upon human intelligence alone, but that our whole progress must be by growth under Divine Providence. He shows us that before any reform can come to us, we must perceive what is evil, desire what is good, comprehend the real meaning of the Commandments and the Golden Rule, and learn to act from charity. And further, perception of evil, desire for betterment, growth in charity, and progress in reformation, must all come before we can have regeneration. Finally, all this must begin with the individual; and it must be communicated to the public through individuals acting in common, and must in this way produce a public opinion ripe for improvement, before there can be a real social community worthy of the name.

This involves two things: "Use," and the "Neighbor." We must be living forms of "use"—not selfish use, but the Lord's use. Only then shall we become neighbors. We are utterly powerless to legislate our fellows into goodness or happiness. As human beings in human societies, we must grow into these uses, and into being neighbors engaged in making pleasant neighborhoods. No mere officials can set up such neighborhoods for us; no science can make them living; no destruction of old institutions or rebuilding of model new ones can avail us; for it is we ourselves who must act, and act from a love freed from the dross of self. "Man can only be reformed in a freedom in which he *compels himself*" (Arcana Cœlestia, n. 1957). "Man cannot be reformed or regenerated before he acts from charity" (*ibid.*, n. 654).

It is natural for teachers of every profession, and especially the clerical one, to desire so to order human life that physical well-being at least may be assured to every fellow-creature. But Swedenborg tells us that this can not be done

by any power of body or brain. Rationality is a great factor, and has its place in social betterment; but no reasoned rules, no official will, no matter how beneficient or how well ordered, can ever suffice, unless social groups see their need, desire them, and put them into effect. The vast majority of socialists and other idealists are just impractical enthusiasts with whom it is idle to argue. They are misled by the persuasive power of self-derived intelligence; and this proprium must be destroyed before any reform can become a possibility. "Arcana Cœlestia," n. 2694, speaking of vastation before regeneration, says that this vastation or desolation of mind that comes before reformation, is permitted us so that the persuasive principle conceived from the proprium or self-hood may be broken. It is in no sense of the word a chaos that is made; but it is a wholesome overthrowing of the spiritually old and false, that the new and better may come.

In applying New-Church doctrines we must be very careful that we do not fit Swedenborg's words to inapplicable circumstances or to wrong uses. We must not narrow them to the bolstering up of our own little schemes of betterment. Even some New-Church teachers have become imbued with socialistic ideas, which if narrowly examined will be found contrary to the genuine socialism of Christ, the kind revealed to us by Swedenborg. Thus, it is said that chaos must come on this earth; meaning by that, that existing institutions, governments, and the laws affecting property and social groupings, must be destroyed to make way for a heaven-ultimating body which shall release the people from the oppressions of capitalism and the exploiting classes. And it is even said that the Last Judgment was for the purpose of facilitating this new departure. Now, this is to misunderstand utterly what the Last Judgment means; and such an interpretation is only made possible by preconceived ideas derived from modern socialism. "Chaos!" The Lord, who is Divine Order Itself, never works through any *dis*-order such as we understand by the word "chaos." That would be nullifying His Own Wis-

dom and working against Himself, which is pure absurdity.

In "Arcana Cœlestia," n. 687, we read, "There is no man, spirit or angel unconnected with some society in heaven and the world of spirits," also in n. 457, "All societies in heaven and all angels in a society are most distinct from each other, yet they all make one by receiving good from the Lord"; again, in n. 5002, "Laws which hold society together on earth are grounded in fear because everyone is in self-love." Note these extracts specially, for they distinctly imply individuality and possessions as well as societies and the neighbor. And they contrast spirituality with the materiality on this earth.

Now, a true community is a re-public (things-in-common) and its government a true demo-cracy (folk-rule). This is something very different from "socialism," for *that* is never a rule of the folk, but an imposition of control by an oligarchy. No matter how sincere the enthusiastic idealists who fashioned this socialism may be, its principles, which are from self-derived intelligence alone, always lead to the placing of power in the hands of a very few, whose yoke gradually become a tyranny difficult to overthrow. Their system shuts out human nature, does not rely upon or wait for growth, levels out individuality, and utterly ignores the spiritual side of life (which after all is the only side worth considering) by seeking to set up an automatically acting paternalism instead of Divine Providence.

Socialists have narrowed this subject unduly. It is not the simple matter of economics they think it, but it involves the most complex and all-inclusive facts of human relationship. We cannot focus our attention on bodily welfare or material possessions alone, as the socialist does when he contrasts labor and capital. His fatal omissions include religion; he either takes no account of God, or assumes God to be on his side, exactly as the Kaiser did. But his most fatal position is that of taking sides with his artificially erected Labor Class, just when he should endeavor to eliminate all casts and strive for neighbors and neighborhoods.

The socialist divides human society into but two classes, —capitalistic and laboring. Now, all such divisions are really artificial, for life is a nexus; but, if for the sake of definiteness we do make a division, five classes would be better than two, viz., 1. labor, 2. capital, 3. management, 4. consumer, 5. the folk and its rule. Let us consider each of them very briefly.

Labor.—Each of us labors from the very fact of being alive and human, with body, mate and offspring to maintain and protect, individuality to foster, and regeneration to accomplish. Each of us has a physical body which must function. We are confined in these material bodies and perforce must work through them. Our muscles are our servants which labor for us, and—please note—are but a small part of ourselves. Muscular labor is the lowest form of our activity. But since we are social beings, we must also depend upon the muscles of other human beings, as well as of animals and mechanical substitutes for them. But unless muscular labor performs uses, it cannot be called work; and work is accomplished in many other ways than by muscular labor; so that in final analysis stress must be put on the idea of work, and not on the mere fact of labor. Labor, after all, is only the external of work; just as the muscles are the mere outer machinery through which man exerts some of his power.

Capital.—As each of us contributes work and use to the community, so, similarly, each one of us without any exception adds his portion of capital. For each of us is a capitalist in some degree, however small. Capital means, literally, "having a head"; the word came into our speech through pastoral ancestors who counted their wealth in cattle; an individual or a family owned so many head of stock—sheep, oxen, cattle, horses, etc. But today the meaning has widened to include all such possessions as may be needed to produce further products; and these are mental, physical and spiritual possessions as well as material ones. Each of us has a body with mind and soul. Each of us has not only physical powers but mental and

spiritual ones also, with all their potentialities; and each strives against contingencies of various kinds, so that each gains capital by the growth of his individuality in body, mind and soul, in reputation, experience, character and credit, as well as in material things. And—note well—that each one of these is a real possession; also, that each of us is entitled to all these different kinds of possessions, as well as to the free use of them in all legitimate ways. This only means that the Lord has made us individuals, and permitted us to act in freedom. Capital is not merely money in its various forms. The laborer's muscles, the manager's brains, the artist's ideals, the worker's skill, the doctor's learning,—all are as truly capital as the owner's stocks, bonds and cash; perhaps more so, since these latter are merely that stored form of past work or uses, which we call fluid because it can be made to flow in any desired direction.

Capital is only such possessions or potentialities as may be turned to uses. Like everything else, it is subject to ab-uses; and then, whether it be in the form of money, learning or muscle, it becomes criminal, and as such subject to legal restraint. When government does not restrain this or any other form of evil, the remedy lies with the people as a whole; for it is they who are responsible for the government. There can never, in our country at least, be any excuse for anarchy, chaos or any other form of the rule of force. Democracy, such as we aim at, stands for growth, and can never sanction the application of that crude idealism which we know under the name of socialism.

Management.—Nothing whatever is produced without some sort of design and method of working, which we call management. We cannot even begin to act usefully without some purpose behind our action. Preparation is necessary even for the working of a muscle or any organ of sense. The child must begin to manage his small possessions at birth. He must learn to see, hear, think, or make conscious use of any part of his body. With difficulty he learns to walk, talk, reason, to know the differences between

right and wrong. In fact, nothing whatever can be done without management. And in the social state, where all industry is subdivided, and everything is specialized, there is an imperative necessity for management and for managers, since without them no work could be performed, and no progress made; nor could there be civilization or even any society whatever. For, besides the outer machinery of his body, man has an inner or mental machinery through which he manages his purposes; that is, orders or arranges them, the better to control his body, and thus perform work. This mentality, this capacity for order in various degrees, may be called character. Every one possesses it, for it is but the manifestation of his ruling love, the form in which his inmost spirit or soul has chosen to grow, and thus shape his individuality. It is management, therefore, which directs work, or which unites labor and capital for the production of such things as minister to uses.

Consumption.—Just as everyone is a laborer, so everyone is a consumer. He consumes food; he needs clothes and shelter; his mind is always demanding and consuming many things,—from toys for the tiniest babe, to the Scriptures which feed the soul. Everything on earth consumes; and man is the chief consumer. It is the need of consumption that forces us to all work. This is so patent that it is not necessary to dwell upon it. Consumption in its fullest extent is the all of existence; and it can best be summed up in the word "use." It is, then, for the sake of consumption, or rather "use," that labor, capital and management must be combined. Either one of these alone is incapable of "use," for "use" implies consumption. A product is something for use; but it is not useful unless consumed.

The Folk.—Without social order, the whole body of individuals, or "the folk," would be a mob, and would perhaps be lower in the scale of existence than animal societies, since man has far greater powers for evil than any animal possesses. Every "folk," therefore, has some form of government; that is, it has law, order and interrelations of one with others. All restraints, rights, duties, and per-

missions—legal, moral and Divine—go to the making of this one fact of government. The sole purpose of any true government is the production of material good, and the prevention of selfish encroachments. Government is the very first condition, then, upon which all society depends. Without such laws as to rights, duties and restraints, the evil proprium or self in man would overwhelm the common good; for law and government are only the outer forms of an ordered common good or commonwealth. Government, then, is actually that broader conception of use which takes in the community as a whole, and considers individuals as neighbors. Underlying the ideas of folk and government, therefore, is the conception of neighbor and neighborhood.

New-Churchmen are familiar with Swedenborg's doctrine of the neighbor, and know that love to the neighbor is a necessary precursor to any competent notion of love to the Lord. We ought, therefore, to see clearly how the government of a folk leads straight up to the idea of the neighbor. Lincoln understood this; and his words, "government of the people, by the people, and for the people," contemplate something far different from socialism—something very like what Swedenborg calls "neighborhood."

As Americans we cannot admit the necessity of classes or casts such as are found in older lands; and our aim from the very first has been to impress on our folk the actuality of the people as a unit; and the whole trend of our progress has been to eliminate the artificial notion of class which is ever coming to us from without. Socialists, with their idea of a paramount labor class, go to the furthest extreme of the caste notion, thereby degrading existence into meaningless toil, and leveling all individuals to the lowest possible stage, that of mere machines. It is, therefore, absurd to talk of inherent antipathy, necessitating class warfare between capital and labor. Each one of us is at once a member in each of the five divisions above specified, as a moment's thought will soon convince anyone; and it is positively hateful and destructive of all order to foster, as socialists do, such a delusion.

Another delusion, just as subversive of order and as contrary to right thinking, is that all value and all production are the results of labor alone. This is so monstrous a statement as to be scarcely credible as coming from a reasoning creature. Read over the paragraphs above about the five divisions once more, and you will clearly see that they must all operate before any useful product can be put together. *Labor,* that is, muscle, plus *capital,* which is only short for all sorts of acquirements and stored efforts, plus *management,* which is purpose, plus *consumption* or uses, plus *government,* or that order which is at the very base of society,—all these five must act together for any useful production. But even more than all these, there must still be reckoned in those free gifts of God, air, water, fire, and earth (with all its mineral, animal, and vegetable material), as well as the body, mind and spirit of each human being; and always, above and before all else, there is the Divine Providence of the Lord.

Ours is a demo-cracy (folk-rule) with a re-publican (things-in-common) form of government; and therefore we cannot tolerate extremist rule of any sort. Americans do not believe in a highly centralized government, where one man or a small clique of men have supreme control, with power to perpetuate that control through political methods. Our whole thought is contrary to that; and our Constitution provides such a distribution of power and such checks upon the central officials that the people can always regain possession of that power, when by their own negligence they have let it slip from their hands for a time.

Swedenborg tells us that freedom is liberty to do good and to be good; that is, to become a true neighbor. But, as we have seen, socialism is above all else dictatorial, autocratic, unspiritual and leveling. It is destructive of all individuality, permitting neither true freedom nor the acquisition of the needful personal property which makes for human satisfaction and progress. *A priori* socialistic dogmas, like so much of German teaching, characteristically ignore not merely the whole spiritual side of man, but the

responsible or human side as well. As Bergson makes very plain, socialism is at home in matter and mechanics, but utterly blind to the full flow of life itself. Thus the doctrine that no instrument of human production should be privately owned, calmly ignores human individuality, which, after all, is just one tissue of gains, acquisitions, and possessions. Without such characteristic human individuality there could be no humanity whatever,—nothing to reform or to regenerate, and consequently no material for a future life.

The five divisions we have made, dovetail into each other and form a series, from the lowest (labor) to the highest (the neighbor). Each individual is a social unit. Reform and regeneration do not come to masses except through individuals; and then only through individuals co-operating. Progress is spiritual in its nature, and touches on the material only after moral and spiritual needs become apparent. The spirit must be aware before any sort of reform, either mental or material, can come about; and regeneration is wholly an affair of the spirit. Divine Order does not and cannot operate by first making a chaos, that room may be made for the setting of things in order.

This material life is merely preparatory to the spiritual one; and our earthly associations of every kind are simply instruments through the use of which we learn to know our neighbors and to practice neighborliness. We get this knowledge, not through the reason or any material or mental acquirement, but through growth in morality and in spirituality. We are permitted to use our selfhood, and thus bring evils upon ourselves, only that we may learn the necessity of freely choosing to advance from morality, or applied self-interest, to an appreciation of the neighbor; and so, haltingly and gradually, to a more or less elevated spiritual state of reliance upon the Lord. The Last Judgment is evidenced on earth by a quickening of the general conscience, and a more wide-spread moral perception; but not at all by any preparation for a socialistic state. Divine Providence leaves our social government here on earth

to us implicitly. That is our affair, and we must choose freely to make it a worthy one. The Lord is in no sense an autocrat. He never compels us, or interferes with our freedom of choice; though He does surround us with influences that aid us and urge us to choose and do rightly.

J. T. Halleborg.

EDITORIAL DEPARTMENT

JULIAN KENNEDY SMYTH: A LIFE OF SERVICE AND LEADERSHIP.

AMONG the many tributes to the memory of Julian Kennedy Smyth, that of the NEW-CHURCH REVIEW would point most fittingly to his work in the field of literature, and to his influence as a speaker of singular dramatic power and as a writer of elevated emotion and convincing clearness.

Mr. Smyth's gift as a speaker and writer were consecrated primarily to the service of the Church; and he interpreted this service in a large way. He was peculiarly sensitive to his own position and the position of his Church in the community. It was ever his concern to adapt his message to the common mind; and his success in this effort was immediate, with a constant gain in depth and breadth. His sermons, his books, and his addresses won for him a unique position as an interpreter of religious life and as a broad-minded leader; but his characteristic influence was the personal warmth and affection which he felt and inspired for the Lord's loving human presence in the lives of men.

A complete survey and just estimate of Mr. Smyth's work would include his three pastorates, his services as General Pastor of the New York Association, and his leadership as President of Convention, as well as his less formal and more personal relations and influence in various other positions and offices. This larger task we must leave to more intimate and more fully informed hands. It is noticeable, however, that his successive pastorates, at Portland, at Roxbury, and at New York, brought him into larger and larger communities, and called for a corresponding enlargement of his sphere of activities. At Portland, he identified himself with the work of the

Maine Association, and was an active participant in its meetings and activities to the last. The sixteen years pastorate (1882-98) at Roxbury made him prominent in the circle of the Church of Greater Boston and the Massachusetts Association, where he won a distinctive position by the eloquence and spiritual quality of his preaching and by the liberality and devotion of his Churchmanship. As a member of the Committee of Ministers of the Massachusetts Association, he contributed his share in papers and discussion, with a dignity, point, and force that impressed his personality upon his fellow members vividly and ineffaceably. He was always listened to with marked interest and appreciation.

The impression which Mr. Smyth made at this time upon the community at large and upon the special New-Church groups with which he was associated, led to a prompt recognition of his abilities and to his selection for two positions in which his gifts had congenial exercise. For some years a group of prominent New-Churchmen of Boston and vicinity had associated themselves in the enterprise of publishing *The New Jerusalem Magazine,* under the name of "The Magazine Club," and had met regularly to prepare and consider papers which would be suitable contributions to that magazine. As time went on it became increasingly difficult to obtain the requisite contributions for a monthly, and it was finally decided to abandon the monthly and publish a quarterly. The outcome was that the old Magazine Club was succeeded by the New-Church Club; and THE NEW-CHURCH REVIEW appeared. Mr. Smyth was chosen President of the Club and one of the editors of THE REVIEW. It is in this latter capacity that we are now to commemorate his services.

When the question of abandoning the monthly *New Jerusalem Magazine* and publishing a quarterly in its place came to be discussed and determined, the first consideration was a corps of editors which would insure the success of the venture, and give the periodical the character to meet the needs and demands of the readers. The Reverend Theodore F. Wright had conducted the *Magazine* for the preceding fourteen years with unusual editorial ability, and among a long list of prominent

New-Churchmen as contributors, he was constantly supported by the Reverend James Reed and the Reverend Samuel M. Warren. Mr. Smyth was a recent and occasional contributor, but he was recognized as one who was highly qualified to give the quarterly the character desired and intended. Accordingly, the first number of THE NEW-CHURCH REVIEW (Jan., 1894) announced as Editors, Samuel M. Warren, James Reed, Theodore F. Wright (Managing Editor), and Julian K. Smyth. It was entrusted to Mr. Smyth to give the key-note, the aim, and the ideals of the new undertaking; he did this in four editorials, with the titles, "The New-Church Review," "The New Church and the Christian World," "In Memoriam" (on the Rev. Chauncey Giles), and "The Divine Presence." Confining ourselves for the moment to these first editorial utterances, we find expressed in them with simple directness and with characteristic personal warmth the whole meaning of Mr. Smyth's ministry, as well as the consciousness of his task as one of the editors of THE REVIEW. His ministry was a ministry in the great world of men, but it was at the same time a ministry of the truth newly and distinctly revealed in and through the doctrines of the New Church, above all the truth of the Lord's glorified presence in human lives. At this period of his labors, Mr. Smyth was supremely concerned to deliver his message to the common mind. As interpreter and expositor of the new faith that was in him, he realized the needs of men, as well as the demands upon the person who would undertake to proclaim it. Catholicity and distinctiveness were both firmly grasped. But his attitude toward the Church, the world, and the task of THE REVIEW, is best expressed in his own words. Let the following brief quotations suffice:

> The New Church is witness to the fact that there has been given to the world through the writings of Swedenborg, "Servant of the Lord Jesus Christ," a revealed system of spiritual truth, which is serving to unfold the inner meaning of the Sacred Scriptures according to a rational law of spiritual interpretation, and causing the great truths of the Christian religion to appear in a new light. . . . A people who accept such a fact, and through such acceptance associate themselves for the performance of uses, owe it to themselves and to the world in the midst of which they live, to rationally apprehend the

truths they profess, to make them known, and to bring them to bear upon the problems of thought which are constantly springing up. . . . and to make them serviceable to the spiritual wants of our age.

It is the intention of the editors to make THE REVIEW broad in its scope, tolerant in its spirit, positive in its utterances. It will seek especially to emphasize, and make clear to reason, the Supreme Divinity of the Lord Jesus Christ and the holiness of His Word. It will endeavor to have subjects of living interest, worthily treated in the light of New-Church truth. For this purpose it will try to secure the services of the best writers in the Church to contribute articles written especially for its pages.

To New-Churchmen THE REVIEW looks confidently for welcome and support. The editors recognize the seriousness of their undertaking. They desire to produce for the Church a periodical that shall in every way be worthy of a place in the field of religious literature, and one that shall be helpful and stimulating to the spiritual life of its readers. It would be an additional incentive to the editors to feel that a REVIEW such as they hope to be able to produce is widely welcomed by the Church, and that its numbers will go forth to many households who will come to regard it as a helpful friend.

This declaration of faith, principles, and purpose is most heartily accepted by the present editors as expressive of their position and aims. And it shows that THE REVIEW has resolved and constantly striven to be true to the spirit and the ideals which Mr. Smyth brought so completely into its work. It would be a most congenial task to follow up Mr. Smyth's work on THE REVIEW, and to enter with deeper appreciation into the spirit and substance of his contributions to the several departments; but this would require a separate and special article. For five successive years (1894-98), until his removal to New York, he contributed regularly to the editorial department, in all about forty editorials, besides general articles, studies, and book reviews. A glance at the titles reveals a mind wide awake to the questions and tendencies of the day, and ever alert to take advantage of opportunities to bring men and events under the clarifying power of the new light. He was always sympathetic and appreciative, at the same time that he held firmly and confidently to the distinctiveness of the light in which he saw and judged. These contributions to THE REVIEW show also a constantly growing effort to comprehend

the conditions of the world about him, as well as to understand the meaning and application of the truth revealed to him. He saw the largeness of the task committed to the New Church, and the immense development in intellectual equipment which was to come to New-Churchmen to enable them to live their proper lives in the world and deliver their message with effective strength and beauty. This brings us to another phase of Mr. Smyth's work and influence, his interest in the higher education of New-Church people and in Urbana University as the Church's institution of higher education.

No appreciation of Mr. Smyth's character and labors could be fairly complete which failed to trace with sympathetic hand the growth of his absorbing interest in Urbana University. His work on THE REVIEW and the constantly enlarging sphere of his Church activities brought him more and more face to face with the great insistent problem of New-Church higher education. It has puzzled some of his friends to account for the depth and earnestness of his increasing devotion to an institution which to them was little more than an empty name.

The truth is, there was a tinge of romance about Mr. Smyth's attachment to his *Alma Mater*. It challenged his chivalry to see a small New-Church school with noble ideals and a record of noble achievement struggling under pitiless adverse circumstances; it was to him a type of what his Church was doing, and it summoned all his militant manhood. He demanded in spirit and in speech that others, especially the young men of the Church, meet the challenge with his own undaunted courage and trust, that they surrender themselves to the venture and make it good. He was grievously disappointed and hotly indignant that our young men shrank from this test of their manhood, when the opportunity was given.

But Mr. Smyth's attachment to Urbana University was more than a romantic sentiment. In his boyhood and in the flower of his youth, he spent his school days there, and came under the influence of men whom he admired and who made him proud of the instruction they gave him. The School was presided over at that time by the Reverend Frank Sewall, whose high order of abilities attracted boys from the homes of culti-

vated New-Church parents who preferred for their sons the advantages of New-Church education to those of the great colleges and universities around them. Mr. Sewall had created at Urbana an atmosphere of churchmanship and scholarship which appealed very directly and strongly to a boy of Julian's religious and artistic susceptibilities; and these impressions were re-inforced by instruction of extraordinary symmetry and breadth, such as the curriculum then offered. Another powerful and sustaining influence was Mr. Sewall's personality; his abounding enthusiasm, his genial companionship, his artistic versatility, his educated sense of form and proportion, the depth and strength of his devotion to ideals, his youthful freshness, zeal, and generosity, the childlike simplicity and purity of his religious faith, made him a glowing model and a perpetual inspiration to the boy, whose own strong and highly gifted nature responded whole-heartedly to all these qualities.

Mr. Smyth's feeling toward Urbana was, therefore, one of profound gratitude and high appreciation for the benefits and opportunities it gave him. Like many others who have gone from its halls and testified, he knew by well-seasoned experience that there was something at Urbana which was peculiar and precious, a spiritual atmosphere, an intellectual light, a moral elevation, a personal contact, which worked upon the vital tissues, the deep recesses, of youthful being and stored up a fund of ennobled manhood. It was in recognition of this heritage that he wanted his grandson to get his education at Urbana University; and this was one of his motives for working so hard in his latter days to endow and improve it.

But Mr. Smyth had a broader basis for his interest in Urbana. Urbana University was for him a symbol as well as a fact; it stood for the possibilities of a highly educated New-Church membership, especially of educated New-Church youth. He had as a characteristic trait a passion for youth, something like that we find portrayed in the Dialogues of Plato, and still more perhaps like that of Mr. Sewall. Nothing aroused him more than to form a class of young men for intimate conversation and instruction. This passion deepened and broadened as his experience with the conditions and mem-

bership of the Church widened. His vision of the educated possibilities of the young people of the Church cleared and enlarged with his maturer years. The importance of New-Church higher education grew upon him as the one fundamental and surest means of raising the Church to higher levels of life and usefulness.

Fortunately, and naturally, Mr. Smyth had ample opportunities to throw the full weight of his influence into the work of Urbana University and to co-operate in the effort to make it what his ideals demanded of it. As member of the Board of Trustees (from 1899) he was a regular attendant upon its meetings, and took an active and leading part in its deliberations and action. It was fitting that he should succeed Mr. Sewall as Chairman of the Board, and as Chairman he entered more and more actively upon the work of maintaining and improving the School. Latterly he raised by personal solicitation year by year considerable sums of money for scholarships, for adding to the equipment, and for meeting the increasing demands for higher salaries. Finally as the crowning achievement of his indefatigable and inspiring zeal and effort he enlisted the co-operation of his friend and fellow *alumnus,* General T. Coleman duPont, whose interest was in due time expressed in the offer to give $100,000.00 on condition that the Church would raise an equal amount.

By a happy coincidence, Mr. Smyth's daughter, Mrs. Charles S. Buell, was selected to direct the systematic canvass of the entire membership of the Convention. In the full tide of this canvass, his threatened health required complete withdrawal from his regular work, but his interest in Urbana University was sustained with intense devotion to the last. One of his last acts was to dictate a long letter full of suggestions and plans for starting his *Alma Mater* on a new and higher road to progress and attainment. In this letter he set down his vision of a well appointed faculty of young men amply qualified and devoted, willing to take the venture and force its success with all their energies and scholarship.

There are many fields of labor and achievement which will perpetuate the service and leadership of Julian K. Smyth.

Among them, the great functions of sermon writing, public address, and literary production; the endless work of the Convention in consolidating and organizing the life of the Church; the growing benefactions of the Augmentation Fund in the missionary and educational work of the Church: all these will be his lasting memorials. But the endowment of Urbana University, and the education it will give with ever increasing fullness down through the ages, will be his chief monument. For it was he who gave the direct and effective stimulus to the present endowment movement, and inspired with his sense of its importance the general body of the Convention people. We cannot foresee or predict the immediate outcome of this movement, but we are sure that if he had lived to see the completion of the fund conditioned by General du-Pont's first offer, he would have been one of the first to grasp the opportunity to increase the endowment to adequate and liberal proportions. This is the task which he leaves to us, and which we may pursue with full confidence of working with him. We know that the impressions which he brought down from his experience at Urbana were very near to his heart, and that the future of the School was uppermost in his thoughts about the inner development, the welfare, and the expanding usefulness of the Church he loved with all the forces of his nature. He conceived a type of education to be obtained at the fully equipped Urbana University of the future which would give to the Church the well rounded and completely filled out men and women needed to build the New Jerusalem upon the earth. No one knew better the actual conditions of the Church both as to individual and as to organic life. He saw limitations of capacity and of development which pained and oppressed him, and which he expected to be removed more and more by a larger and a higher education. He observed with keen anxiety that all the offices and functions of the Church, the individual and family life of New-Church people, suffered for want of such education. These observations and conditions were concentrated in his work for Urbana University. He longed constantly year by year to catch sight of the young man who would make the ideal President; he scanned until he

was heartsick lists of our New-Church young men of college education for gifted and highly qualified teachers, with whom to form the faculty of Urbana University. The lack of money with which to employ such a faculty and to keep it intact, was the constant obstacle that faced him at every turn. This helps to explain the ardor, the courage, and the devotion, with which he threw himself into the endowment campaign. The forces of his youth, the wisdom of his mature age, all the experiences of his varied and honored life, combined and concentrated in the effort and the opportunity to raise the endowment needed to make permanent and to expand indefinitely the Urbana University of his boyhood and of his dreams.

Mr. Smyth's service and leadership in every aspect and direction were distinctively educational. His work on THE REVIEW and his work for Urbana University formed one whole of educational aspiration and achievement.

LEWIS F. HITE.

THE REVEREND JAMES REED.

The first generation of editors of the NEW-CHURCH REVIEW has passed into the higher life with the going of the Rev. James Reed, on May 21, 1921. In January, 1894, the first number appeared, with the Rev. Theodore F. Wright as Managing Editor, and the Rev. Messrs. James Reed, Julian K. Smyth, and Samuel M. Warren as Associate Editors. Dr. Wright was the first to go, in 1907; Mr. Warren followed him the next year; and now Mr. Smyth and Mr. Reed on April 4 and May 21. But Mr. Reed's name alone of the group had continued among those of the Advisory Board to the time of his decease, where it had been since 1899.

His interest and active help in the publication, and in its predecessor the *New-Jerusalem Magazine,* was constant, and reached far back towards the beginning. His name appeared with his father's, Rev. T. B. Hayward's, and Rev. S. M. Warren's, as editors of the latter periodical in 1865, previous to which time no editor's names were given; although it is well

known that his uncle, Dr. Thomas Worcester, was its first editor in 1827, and that Mr. Caleb Reed, another uncle, was its second until his death in 1854. When the New Series of the *New-Jerusalem Magazine* began in 1877, his name appeared with those of Rev. Joseph Pettee and Mr. Francis Phelps, as editors. Not long afterward the Rev. T. F. Wright became the leading editor. But Mr. Reed continued to be a constant contributor to its pages. His father was one of the ten men, members of the Boston Society, who undertook the publication and supported it intellectually and pecuniarily for many years, during part of which time no other New-Church periodical existed in America.

He was one of the founders of the Magazine Club, organized to furnish articles for the *New-Jerusalem Magazine,* and he continued to the end of his life a leading member of its successor, the New-Church Club of Boston, which renders a similar service to the REVIEW.

The Massachusetts New-Church Union, now publishing the REVIEW, and serving in a great variety of ways as the financial organization of the Massachusetts Association, had its origin in a club of young New-Churchmen with whom he was active in 1860. It was incorporated in 1864 as the Boston New-Church Union, and was adopted by the Association in 1868, and its name was then changed to the Massachusetts New-Church Union. Throughout its long and useful history of sixty-one years it has had no more faithful and active supporter than he.

But even more active was he in the Massachusetts Association, whose General Pastor and beloved leader he was from 1900 to 1919, when, owing to the infirmities of age, he was honored with the office of General Pastor Emeritus until the end of his earthly days. In an address delivered to the Association at the April meeting of the year in which he was elected General Pastor, he began by referring to its work in its early beginnings. He said:

> The first meeting of the members of the New Church in Massachusetts was held in May, 1835. . . . It is interesting to notice that the dominant idea from the beginning has been that of making it a

larger form of the church than can be realized in any single society. The subjects discussed were mainly of a spiritual character. At the very first meeting of all a committee was appointed to report upon "the duties of New-Church societies in respect to each other." Six months later "the relation of the New Church to the Old, and the duties arising out of that relation," was referred to the Standing Committee. . . . There were preaching and religious services at every meeting, besides frequent lectures on spiritual themes. These, as well as the reports, had for their sole object the consideration of important questions in the light of the Heavenly Doctrines. To no other source did the members look for light and guidance. Thus by worship, instruction and brotherly conference they sought to lay in their own hearts and minds the foundations of a true church, whose benefits all the societies might share, and which should help to make the New Jerusalem a visible power on the earth.

This expresses well his attitude toward all his duties and privileges of service. He was first of all a New-Churchman, loyal and devoted to his Lord in His Second Coming, and pastor of the Boston Society, in which he had been born and educated. From this as a home-center his purposes of serving went out to the church in its larger and larger forms, and thence to the community, to his country, and to the world. He tried to respond loyally and faithfully to every call from center to circumference. So far as the writer knows he never refused any assignment of work, or failed in the performance of any duty. Indeed, he performed with rare discretion and remarkable wisdom whatever fell to him as a churchman and as a citizen. He served the General Convention quite constantly on its boards and committees for half a century, and from 1894 to 1908 was President of its Theological School at Cambridge. He was Chairman of its Council of Ministers from 1894 to 1908. He also served his native city, Boston, so well that he was elected to its School Board from 1871 to 1875. And for many years he was President of the Massachusetts Home for Intemperate Women.

His interest in the young people of his own Society led him to suggest to them the formation of what became known as the Young People's Association in 1875. After forty-six years of prosperous activity it is still going on with practically the same organization as at the beginning, and from it has ex-

tended the organization of young people's societies throughout the New Church in America, if not throughout the Christian Church at large; for it preceded the organization of the first Society of Christian Endeavor in the Congregational Church by six years. Our New-Church League has followed from it.

When the International Swedenborg Congress met in London, in 1910, the recognition of Mr. Reed's ability as a theologian led to his appointment to deliver the address on Swedenborg's Teaching on the Divine Humanity of Jesus Christ, the central and most important subject in all his teachings. In the clear apprehension of doctrine, and in the concise statement of it, in a form so simple that it could be easily understood even by the unlearned, Mr. Reed excelled. The result of this choice for so important an address at the Congress therefore could not be disappointing. This visit to England, on account of its associations with New-Church people, must have been the most enjoyable of the many trips abroad which it was his good fortune to take. But he found great happiness in two journeys made to various parts of Europe with his class-mate and life-long friend, Edwin H. Abbott.

Mr. Abbott has said that his friendship for Mr. Reed was an instance of "love at first sight." In the Boston Latin School they met when they were lads of about fourteen years of age, and he wondered then what made his new-found friend so different from the other boys, so interested in serious things. Later, when he became acquainted with Sampson Reed, his father, and his uncles, Dr. Thomas Worcester and Mr. Caleb Reed, and learned the story of how that remarkable group of Harvard students of a previous generation had found the writings of Swedenborg in the "Museum", as the lumber room of Harvard College Library was then called, and how they had studied them, and found "the pearl of great price" in them, he understood what had made James Reed different from any other boy of his acquaintance; and he became a New-Churchman himself.

Mr. Reed learned early that a new doctrine means for those

who receive it, a new life. It is beautifully expressed in the address from which I have already quoted, as indeed in many of his sermons and other writings. We read from his own words as follows:

The words expressly commanded to us, let us remember, are a new revelation from Heaven. They are the truths which the Lord has made known through His servant, Emanuel Swedenborg. They come by his agency in the form best suited to our needs and to the needs of men throughout all time. They are the truths which have always lain concealed in the Word of God, but are now for the first time brought to light. They are the opening of the Scriptures to human minds. By means of them the Lord Himself is newly revealed, and His Second Coming is effected. To receive them is to receive Him, and to be brought freshly under His influence. Yea, it is to form a new relationship, and to enter into a new covenant, with Him. That relationship and covenant are as distinctive as were those of the early Christians when they separated from the Jews. Were it not so, there would be no New Church at this day, but only a new sect or denomination of the former church. It is for us to recognize this distinctiveness and keep it ever in view. In proportion as we do so, our own spiritual life will be strengthened, and our power to help others will be increased; the Lord's presence in His Second Coming will grow more and more perceptible, and the light received from Him will shine more and more brightly before men.

The personal experience of this is set forth modestly, but feelingly, as follows:

More than all other people in the world New-Churchmen should be Bible readers, to the end that by the light of the revelations made to them, they may see the Lord, and receive His messages in every part of the Scriptures. Did ever any other church have such an assurance given to it as the following: "By the sense of the letter of the Word there is conjunction with the Lord and consociation with the angels"? . . . The heavenly doctrines of the New Jerusalem, flowing out of the Word, and inseparable from it, open to the mind of one who receives them an entire new world of thought and life. To the correctness of this statement many will testify from their own joyful experience. How happy are the moments spent in meeting the Lord in the contemplation of the deeper things of His Word, as made known in the writings of our church! Nor are they idle moments either; for they lift us above the cares and troubles of earthly life into the pure, sweet atmosphere of heaven, and give us courage and strength for the performance of every duty.

Mr. Reed was born into the inheritance of these blessed teachings, and into the company of the first generation of men and women who were glad to "sell all" that they might possess them. On December 8, 1834, on Howard Street, then an excellent residential street of the city of Boston, on the north side of Beacon Hill, which was then, as it still is, the geographical center of its population, he was born. And his entire life of four-score years and six has found its home on the sides of that hill, always within walking distance of the church of his fathers. Not long after his father changed his residence to Louisburg Square, on the west side of the hill, which has continued to be one of the most desirable locations in the city ever since. Next door was the home of Dr. Thomas Worcester, his uncle, for Dr. Worcester and his father had married sisters. He was the eldest of four children. Most intimate among their playmates were their cousins next door, and among them was John Worcester, near to Mr. Reed in age. Together they began their education in the school established by the Boston Society, October 2, 1836. Mr. Reed entered it when he was only two and a half years old. When he was ten years of age the church was built on the top of Beacon Hill, where it now stands, and in which he was himself to minister when he became a man, for about sixty years.

It was of the Divine Providence that in going to the Latin School to prepare for Harvard College at fourteen years of age he should become a classmate and intimate friend of Phillips Brooks and others who became prominent leaders in the affairs of the city in which he was to be the Pastor of the New Church so long. The affectionate respect of these men followed him, not only through Harvard College, but also through the varied experiences of their lives together in the city to the end, and gave his work a standing which it might not otherwise have had. We know how it led Mr. Abbott into membership in his church, and we know how Phillips Brooks never hesitated to express his deep respect for the writings of Swedenborg.

After graduating from Harvard Mr. Reed and Mr. Brooks returned to the Boston Latin School together as teachers, and

Mr. Abbott taught in a private school kept by Master Dixwell, the former Principal of the Latin School, in the same city; from which he was afterward called to teach in Harvard College. From teaching in the Latin School Messrs. Reed and Brooks soon went into the ministry of their respective churches.

Happy was it for Mr. Reed, and much had it to do with the happiness of a life that was filled with blessings, that he met the young lady who was to become his wife, and fastened his affections upon her, even before he entered college—Miss Emily E. Ripley, of Brookline. It not only filled his student days with definite happiness, but it also gave him "the helpmeet for him" in entering upon his lifework in the ministry. When the twenty-fifth anniversary of his pastorate was celebrated by the Boston Society, replying to the address of congratulations, which had been delegated by the Society to the Rev. S. M. Warren, he paid this tribute to Mrs. Reed:

> Another important event in my life was not mentioned by Mr. Warren. I was married in this church. On a Sunday afternoon in December, 1858, just after I had entered upon a year's service for the Society, before I was regularly called to be assistant minister, Mrs. Reed and I were united in the bonds of wedlock by our pastor. Since then we have lived our life together. You may not realize the extent to which you are indebted to her; for she has never had the physical strength to perform all the parish work which is often regarded as the special duty of a pastor's wife. But it is not a trifling matter, that she has always kept a quiet and well-ordered home, which saved me from all worry and care, and left me free to do your work without hindrance. As much as this perhaps you know about the help she has given me; but you don't know, and you never will know, how many foolish things she has kept me from doing. Nor would I have you imagine for a moment that her good services have ended there.

It was an ideal courtship and marriage, and was blessed with the gift of five daughters and one son. The son and two daughters survive him. And also the devoted wife has had the privilege of seeing him safely through his long and blessed life work, even to the very end of the three years of increasing feebleness in which it closed, and in which her presence comforted him.

At the Golden Anniversary of his ministry, celebrated by the

Boston Society, he was able to say that in some instances he had ministered to five generations of the same family. It may be safely added that no other minister of the New Church has thus far administered the sacraments of Baptism and the Holy Supper to so many souls on earth as he; or conducted the funeral services of so many as he, in his long ministry to this largest of the New-Church societies during this period. And it is easily to be believed that no other has presided at the fiftieth and seventh-fifth anniversaries of their societies, and been able to open the exercises in celebration of the 100th anniversary.

The guiding principle of all his work he himself expressed as follows:

> To teach the way to heaven, and also to lead! What a simple declaration is this of the purpose which every minister of the Gospel should have in view! Then, too, the teaching and leading must not be from himself, but from the Word of the Lord. The remembrance of this fact will keep him from indulging in idle speculations, and will hold him to the attempt of expounding the truth of God. Again, he is not to present the truth in a vague, general way, but according to the doctrines of his church. This to a New-Church pastor means something very definite. . . . I think that I can truly say that from the beginning of my ministry to the present time, I have endeavored to carry out these rules in the discharge of my duty. My conception of what I ought to do has never changed, but was as distinct at first as it is now. If I have had any object of ambition more than another, it has been to leave this Society, at the end of my term of service, so fully the Lord's people—so entirely guided by the light of Divine truth as distinguished from personal influence—that they would go on perfectly well without me.

It was a significant fact that the text of the last sermon he ever preached was, "My soul waiteth for the Lord."

HENRY CLINTON HAY.

BIBLICAL AND DOCTRINAL STUDIES

A STUDY OF THE CLOSING CHAPTER OF MATTHEW'S GOSPEL.

THERE is a special interest in the closing chapters of the Gospels, in which the evangelists, having written faithfully, as the Spirit guided them, the record of the Lord's life and teaching, declare the practical outcome, what it should mean to us, how it should change life for us. In this thought read the closing chapter of Matthew's Gospel. We often read parts of this chapter: the opening verses with their account of the women at the sepulchre we read on Easter morning; the closing verses with their promise and commission we read when baptism is administered; but read the whole chapter, and read it as the conclusion of the Gospel, as a statement of the practical outcome of the Savior's life with men.

The chapter begins with the story of the women at the sepulchre Easter morning; but this is far more than an account of their awakening and the awakening of the disciples to the fact of the Lord's resurrection and to the reality of His continued presence. It is an announcement of the new day dawning for the world, and states in a most forceful way the characteristics of this new day; its power from the conscious presence of the risen Lord, and its obligation to make this power felt for good to the corners of the earth. We have always enjoyed the chapter as the story of Easter and the following days; read it also for this wider outlook, which makes it a message of promise and of duty to ourselves.

"In the end of the Sabbath, as it began to dawn, toward the first day of the week." With the passing of this Sabbath,

passed the Jewish age, whose sacrifices and ceremonies were representative of heavenly things, but had now almost nothing of the spirit of heaven in them. Another day was dawning, the first day of a new week, in which the presence of the Lord, a loving personal presence, would be known, and from Him all things would live. "It was yet dark," another Gospel tells us: and another says that "they came unto the sepulchre at the rising of the sun." It was dark for the friends of the Lord while they believed Him dead, and thought only of the sepulchre closed by the great stone. With the knowledge of His rising, the sun arose and the new day began.

Mary Magdalene and the other Mary—described in the previous chapter as "Mary the mother of James and Jesus"—were the first to learn the tidings that the Lord was risen; Mary Magdalene was the first to see Him. In this first announcement of good tidings to the woman is a suggestion of what is so often true, that the heart feels a great truth before the understanding grasps it or can explain it. The two Marys are types of the affection for the Lord in the Church and in every Christian soul: Mary Magdalene, out of whom the Lord cast seven devils, is the type of that tenderest affection which comes with experience of His power of deliverance and forgiveness: Mary, the mother of disciples, is the type of affection which comes with experience of the Lord's power making possible a life of Christian charity. The affections for the Lord, made sensitive in these ways, are more able than the understanding, to hear the voice from heaven, and to be convinced that the Lord still lives and is forever present.

It was a magnificent scene at the sepulchre that Easter morning, when the angel, with countenance like lightning, and raiment white as snow, descended from heaven, and came and rolled back the stone from the door, and sat upon it, and announced that the Lord was risen. His coming was attended by an earthquake, for the change is from the dead formalism which had been, to the Christian worship and life, made alive by the Lord's presence.

The stone at the door of the sepulchre is the type of some fact about the Lord: in particular, the fact that the Lord had

died: much as we set a stone in the cemetery with the date of birth and death. The stone as Joseph and Nicodemus rolled it to the door of the sepulchre stands for this fact of the Lord's death, as they recognized it: it separated the Lord from them, yet not wholly without hope. When the priests, with Pilate's permission, sealed the stone, it expressed their belief that He was dead and His influence at an end, and their determination to have it so. But the angel from heaven touched the stone: he interpreted the fact of the Lord's death; it was resurrection and entrance upon fuller life and power. Death, to the angel, was an open door. He rolled back the stone and sat upon it, in flaming light, as he announced, "He is not here: for He is risen." It is this truth, this message from heaven, that works the change, as of an earthquake; that leaves as dead the guard who would keep Him in the sepulchre, and gives new hope to the women and the disciples.

And soon the women met the risen Lord and held Him by the feet, and worshipped Him. This was most expressive of their fear that they would lose the Lord's presence, and of their desire to keep Him with them on the plane of this world's life.

Still the hatred of the priests for the Lord led them to bribe the soldiers with large money to say that His body was stolen away by His disciples. It has always been the effort of pride and love of dominion in the Church, to destroy and to deny the living presence of the Lord, before whom all are equal in humble dependence; for if this be recognized, the reason for pride, and the opportunity to lord it over others are at an end. And so, too, in every heart the spirit of the priests—the spirit of pride and self-glory and desire to rule one's own life—denies the living presence of the Lord, and it gives large bribes of self-flattery to keep up the denial; for to acknowledge His living presence requires the humbling of oneself.

But over against this denial, inspired by self-love and its bribes of flattery to selfishness, is the dawning realization of the Lord's presence in humble Christian hearts and minds, and the promise that this realization will increase to be a conquering, saving power in the earth.

The angel at the sepulchre added to the announcement that

the Lord was risen, the charge to tell the disciples to go into Galilee, and there they would see the Lord. The Lord Himself in foretelling to the disciples his death and resurrection, had said that He would go before them into Galilee; again when He met the women running from the sepulchre, He renewed the promise. Three times the promise to be with them in Galilee had been given, which marks both its certainty and its importance. Matthew's Gospel hastens on to tell us of its fulfillment. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him they worshipped Him; but some doubted."

Galilee was the district of the Holyland where most of the Lord's earthly life was spent; where he had lived and patiently labored for nearly thirty years, as a carpenter, among the village people in Nazareth, and where a large part of the years of public ministry was spent; where He had taught them the Christian law and showed them how to live it. Galilee, of all parts of the land, is most associated with the bringing down of the Divine love into the life of the world; into the patient life of service. The promise that He would meet them again in Galilee seems to say that much as the risen Lord would be with His disciples in exalted states of meditation and of worship, He would be with them still more consciously and more fully in the patient living of a Christian life.

Matthew tells us that the place of meeting was in a mountain in Galilee—rather in *the* mountain—where Jesus had appointed them. This must mean that it is not in all ways of living and working, that we can expect the Lord's presence with us—His support and blessing; but in noble living. And here we cannot fail to remember a mountain in Galilee in which the Lord had once before gathered His disciples and the multitude, to teach them the Christian law in the Sermon on the Mount. It may well have been the same mountain, hallowed by that association, which the Lord appointed for this meeting. In any case, that teaching of the Christian law shows us, beyond doubt, and with all fullness, the quality of life in which the Lord can meet us, in which He will be with us, and make real to us His power and blessing. It is in the

work of the world that the Lord will meet us, but in the work of the world done in the spirit of the Sermon on the Mount. Are there some who are beginning to realize this presence—yet almost doubting if it can really be the Lord, whose nearness and support they feel?

This brings us to the closing verses of the chapter: the Lord's words spoken to the disciples in the mountain in Galilee. They were more than reassurance to the doubting ones, and the company gathered there that day; they are precious words, wonderful words, declaring to Christian disciples for all time the near and vital relation with Himself to which the Lord invites them.

"And Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth.'" In these first words the Lord declares what makes possible the new relation, what assures its strength, and its permanence forever. It is the fruitage of the life which He has lived with men: it rests upon His life, upon His finished work. By His victories and His life of Divine love and service, He brought the Divine power into all conditions of life in this world as immediately and as fully as it is present in the highest heaven and above the heavens; and by glorifying His human nature by making it Divine, He made His presence with men in this world's life perpetual, an eternal and unfailing strength. In these first words spoken on the mountain in Galilee, the Lord declares the reason and the basis of the new nearness and experience of His help now possible to men, in the full completion of His own life work. This brought Him near to every human experience, and gave Him power to help in every human need.

And the knowledge of this near presence of the Lord brings its obligation to make His nearness and His power felt for good to the farthest corners of the earth. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." All nations will mean to us all branches of the human family, children of one Father, whom He loves and yearns to save. All nations will also mean to us, all departments of this world's life, its industries, its business, its civil life, its pleasures—it is for us to

make the Lord's power felt in them all, rebuking the evil in them all, saving, regenerating them all. To baptize them in the name of the Father, and of the Son, and of the Holy Ghost, is to make them to know and feel the cleansing, regenerating power of God, not only as the Divine Father above the heavens, but as the Divine brought down as an abiding presence in touch with all human needs, pouring forth abundantly its spirit of protection and of life for all who will receive it.

"Teaching them," the Lord continued, "to observe all things whatsoever I have commanded you: and, lo, I am with you always even unto the end of the world." Here in the closing words of the Gospel, are brought together, our part and the Lord's part in this covenant of life. We are to observe all things whatsoever He has commanded; and on this condition He can be with us and make His presence felt with power and blessing. It is the same condition which was expressed in His appointing the mountain in Galilee as the place of meeting: the world's life lived as the Lord taught us to live it in the Sermon on the Mount.

It is in keeping with the spirit of Matthew's Gospel, to enjoin us in its closing words to keep the Christian law; for this, of all the Gospels, has most fully taught us the law, as our part in this covenant of life—our part in making possible this nearness to the Lord, so full of life and power.

And as we keep our part in the covenant, the Lord keeps His: "And, lo, I am with you always even unto the end of the world," or "until the consummation of the age," "while the Christian age or Church endures." In other words, this near presence of the Lord, this dependence upon Him in all concerns of human life, for the power of victory, and for power to live, is the heart and soul of the Christian age, the age that dawned upon the women at the sepulchre with the Easter sunrise, and is destined to brighten unto perfect day.

With this promise Matthew's Gospel reaches the fullness of good tidings to which it has been leading in all its faithful record of the Savior's teaching and the Savior's life. And here it stops, with no word of ascension or of other event, which might weaken the effect of this last promise and last charge.

William L. Worcester.

THE DIVINE HUMAN.

THE term "Divine Human" is not, strictly speaking, a Divine Name; yet as to the principles involved it includes all the names by which the various accommodations of the Divine to the finite understanding are identified. The universal name by which the Divine Being is called by the Angels, is The Lord. This name is all-embracing, involving the Divine love and wisdom, the Divine esse and existere, and the Divine Human body of God as in the mind and heart of angels and men in Heaven and on the earth. The Divine esse is a term the writings apply to the Divine Being as he is in Himself, above the comprehension of men or angels. Between The Divine esse and the finite there is no ratio, and therefore no correspondence. The various names applied to Deity in the Word represent Divine attributes as accommodated to finite reception which are involved in the term "Divine existere," which is correlative with the "Divine Human." The one familiar term in the Bible which we may identify as synonymous with Divine Human is the term "the Word," as in the first chaper of the Gospel of John, which is a translation of the greek *"logos,"* meaning here the Divine Wisdom in the Beginning of the Creation of God, the Divine Reason, Speech, and Word, and applied generally to the sacred scriptures as "the Word,"—the reason and wisdom of God in their various accommodations to finite reception. It is said

> In the beginning was the Word and the Word was with God and the Word was God. By the Word all things were made that were made and this Word became flesh and dwelt among us as the only begotten Son of God.

"The Word," then, was not the "Divine esse," the Divine in Itself, but the "Divine existere," the Divine standing forth as "The Beginning of the Creation of God." We may thus correlate the Divine Human as the Beginning of the work of God in creating and in accommodating His supreme esse to His creatures.

Now all God's work in the ultimates of creation is a reflec-

tion of Himself as in a mirror, the mirror being the finite mind through which He reflects Himself into the objects of the outer world.

Man is so created that the Divine things of the Lord may descend through him into the ultimate things of nature and these ultimate things of nature may ascend again through man to Him, and this would always have been the case if man had only lived according to Divine order. (Arcana Cœlestia, n. 3702.)

When we are told then that all things in nature have reference to good and truth and therefore correspond to the principles of good and truth in the Divine, it is not the Divine esse that is meant, but the Divine existere—the word—the Divine Human. Indirectly, outmost nature is a word of God as an appeal to the natural senses, while the written word is an appeal to the Reason. Nature is the word only as limited through the finite reception and projection. There is nothing of the Divine in nature as seen and interpreted by the senses. The written word contains the fullness of the Divine Human mind manifested as wisdom, thought, and speech—celestial, spiritual, natural. All things in nature—the larger outside world—correspond, as the effect of a cause, to things in the inside world in man the microcosm, which the Lord has given man as his own. All things in the letter of the word correspond, as the effect of a cause, to things in the Divine Mind—to the Divine thought about man, his good and evil, his purity and his perversions, and the Divine relation to his creation. The Lord is immediately present in his written word, but only mediately present in nature; therefore the written Revelation is holy in every jot and tittle, while nature is not.

But let us again repeat that the Divine as He is in Himself is unknowable, unchangeable, the same yesterday, today and forever. Therefore any appearance of change in Himself in the Divine work of creation, or in revealing Himself in written revelation, or the Incarnation, the assumption of the Human Angelic or natural, the word made flesh—any appearance of change arises from the necessity of limiting Divine activities and attributes to terms of finite language, and with all to terms of finite comprehension.

"The Divine Itself is far above the heavens, for in itself it is infinite, and the infinite cannot be conjoined with finites, nor consequently with angels, unless it be by the induction of some finite state and thus by the accommodation to reception." (Arcana Cœlestia, n. 8760.)

By "far above the heavens" is meant above and beyond the angelic or finite comprehension. There could be no conjunction between the most exalted created being and the Divine esse; yet there must be a connection between the Lord most high and His creation. Without His intimate and continual presence nothing could exist, and unless His children could in some way know Him they could not love Him or attain the end of their creation in Heaven with Him. Therefore He provides a medium of conjunction which is the Word—the Divine Human before the Incarnation and afterwards.

It is often reiterated in the writings that the Doctrine of the Lord is the most important doctrine of the Church. To think rightly about God is the most essential thought in all thinking along doctrinal lines.

The New Church stands alone in declaring unequivocably and without mental reservation that the Lord Jesus Christ is the one and only God. In Him is the unknowable Father, the knowable Divine Human, and the regenerating Holy Spirit. While this central and essential doctrine may be seen as thought in the letter of the word, yet it was seen only in obscure light by the Apostles themselves and the early fathers of the Christian Church.

The most conscientious old church Bible student today fails to find this doctrine in the word. It is still insisted for the most part that the word teaches a trinity of persons, or at least that it teaches two distinct persons as between the Father and Son. Therefore, we insist that without a revelation from the Lord explaining the word in fulfilment of his promise that He would show us plainly of the Father, we should still be in great darkness not only as to this, but as to all other essential doctrines of the Church. Certain New Church students assert that by a critical study of the letter of the word irrespective of the new revelation, they can find all the essential doctrines clearly taught in the letter of the word. They seem to over-

look the obvious thing in making this contention—that with the light of the new revelation in their minds, they are in a measure complying with the conditions laid down in the writings for the opening of the spiritual sense of the sacred scriptures. They have genuine doctrine and the knowledge of correspondences; hence by no mental process can they avoid using what they have in a critical study of the letter.

It is obvious to any reader of the New Testament that there are several passages which teach two different persons to one which teaches the identity of Father and Son.

We know how difficult it is to prove the oneness of God to a sincere, intelligent, orthodox student of the Word who has not yet seen the light of the Lord in his second coming. There are difficulties in reconciling all the appearances of truth with genuine truth, even for those who do see in the new light. The first understanding of a new receiver is often still in the plane of apparent truth, and perhaps years of serious study are necessary for most of us to come into an adequate appreciation of genuine truth.

Now while the doctrine of the Lord is the most important, yet it is obvious that one cannot understand this without a comprehensive knowledge of all other doctrines. They all go to make up the Divine Human body of God. A rational view of the whole body of doctrine is essential to seeing any one doctrine in clear light. But as is our thought of God, so will be moulded our thought of all other doctrines in relation to the central doctrine. And as we get a broader and deeper understanding of any one doctrine so we shall be aided in getting a better view of God in His Human Nature and His relation to His creatures.

To one coming from a trinitarian body, the first thought of Christ as God is apt to be over-much antropomorphic, and many rest satisfied here in thinking of the Lord Jesus Christ as "God with us," limited to shape in space and time. They love to think of Him historically as the infant in the manger,—the boy of twelve before the Rabbis—the man of thirty calling to Him His disciples and going about healing and saving; or again perhaps their minds will revert to Him as "the man of sorrows

and acquainted with grief;" hanging on the cross; or in imagination they may see Him in his various appearances to His disciples in His resurrection body; or perhaps they may think of Him as he appeared to John

> in the midst of the seven golden candlesticks, one like unto the Son of man clothed with a garment down to the foot and girt about the paps with a golden girdle. His head and his hairs were as white as wool and his eyes as a flame of fire and his feet like unto fine brass . . and his countenance was as the sun shining in his strength.

He was seen by Swedenborg and the angels with him, in the foregoing appearance as told in the Relation following the 21st chapter of the "Apocalypse Revealed."

The Lord must necessarily appear to every one according to one's individuality, state of life, and knowledge of the truth. This accounts for the fact that so many names are given Him in the Word, each representing some different aspect under which He would appear if He should present Himself in correspondence with the varying states of love and thought in the minds of men and angels. The Doctrines are uniform throughout in emphasizing the truth that the Lord is a man, and appeared in the human form, yet they also explain that the word "man" has a meaning which is not comprehended in the literal anthromorphic view, and the reader is often cautioned that he should not limit his idea of the Lord to the mere human shape and form as if seen in time and space. "Christians can with difficulty think of the Divine Human because they think of a common man and not of the Human essence which is love" (Athanasian Creed, n. 209).

But yet one's idea must of necessity terminate in the human form, however interiorly one may think of the Lord first as Divine love and wisdom. But we cannot dogmatize as to how another's thought should run. We can see Him interiorly only in agreement with our own individual states of receptivity.

When the Lord was seen by the ancients it was always in the human form—the Divine Human in heaven filling an angel with His presence.

> Before the Lord's advent into the world when Jehovah appeared, it was in the form of an angel, for when He past through heaven He

clothed Himself with that form which was the human form, the whole heaven from the Divine essence being as one man. (Arcana Cœlestia, n. 10579.)

We shall notice in the "Arcana Cœlestia" that Swedenborg generally speaks of the "Divine Being or Principle," with the intention, apparently, of introducing the mind gradually to the thought of the Divine Being as, not only a man whom we may worship, but also as all the principles of goodness and truth opened out from the Word, and subjective in the life of humanity.

How to think of the Lord as principle and yet not lose sight of Him as man is the burden of much explanation in the writings. The Divine Human is essential truth and truth is man in the essential sense. The sacred Scriptures, yea, all revelation from the Lord, is Himself in a very real sense. Thus the Divine Human is the beginning of the work of God in every good word and work.

Now my purpose is not to treat of the Incarnation save to show the relation of the Divine Human before that marvelous event to the same Divine Human afterwards. The Writings definitely teach that the Divine Human after the Incarnation is precisely the same as It was before, with this reservation: before the Incarnation it was the Divine Love and Wisdom in the angelic heart and life, but since It is the same Divine Love and Wisdom in the natural mind so far as man receives them.

By means of the Lord's birth into the world a ground was laid in the natural mind for a reception of the Divine Human, and the historical manifestation of Jehovah as the "Son of Man" was a necessary part of this work. There was no change in the Lord, but by his work of overcoming the Hells He restored the receptacle in the plane of the senses for a reception of Himself which had been lost by the fall. By the fall man had separated truth from good, which in the Lord are always one. He took upon Himself man's state of separated good and truth, which is a state of perversion, and in Himself again restored them to their state of glorified oneness in the plane of the natural senses. The union of good and truth in the Lord's assumed human in the plane of the natural senses

is called His glorification. It is said that He made his human nature Divine, first becoming Divine truth, then Divine good, and then after the complete glorification He ascended to where He was before, at the right hand of God. All these terms, such as "made Divine" what was not Divine, and "becoming what He was not," and "ascending" as if in time and space, are apparent truths only in reference to the person of the Lord, but are genuine truths in reference to the Divine work of restoring in the plane of the natural senses a state of union between good and its separated truth.

In the Divine Human, love and wisdom are one and inseparable. Wisdom is love standing forth. Truth is good in form. In the celestial man, good and truth are one, good leading. In the spiritual man, they are one but apparently inseparable, truth leading. In the natural man, truth is so far separated from good that with the understanding of truth one may be in heaven while with the love of the will he may be in hell. The union of good and truth in the natural man was necessary to salvation. Separated good was perverted into evil and truth to falsity; therefore the purpose of the Lord's advent was that He should assume the natural man and in that man unite the truth (which had wandered from the Father's house), to the good which was His by conception from the Divine Human dwelling in heavenly forms.

The Lord as the "Son of God" was the Divine Human before the Incarnation dwelling in the angelic mind as love and wisdom. As the "Son of man" He is the same Divine Human or love and wisdom, finding a dwelling place in the plane of the natural mind.

Thus the Lord is said to come as the "Son of man" in the clouds of heaven when He opens to us His Divine natural mind in accommodation to our natural states, showing us Himself as the "Son of man," the "Son of God," and as "the Father in heaven," the one and only Lord God. When the Lord said, "Be ye therefore perfect even as your Father in heaven is perfect," He meant that we should think as angels think and feel as angels feel, and, as angels do, live consciously from the Divine Human. There are three planes of the human mind, in each of

which in a state of order there is a consciousness of the Divine presence. The Lord is the same on the lowest as on the intermediate and highest. But with the celestial angels He is Divinely celestial, with the spiritual He is Divinely spiritual, and with the natural He is Divinely natural. It is as the Divine natural that He makes His second coming by means of which he can enter the natural senses. We may think of Him as every principle of good and truth, love and wisdom in the heart and life of regenerating humanity. Thus the child Christ may be born in us, grow to boyhood and manhood, heal our blindness, and cure our diseases, and for us overcome the hells, and finally become glorified in the fully regenerate state when the Divine goodness becomes the motive and the Divine truth the guiding principle in all the affairs of life.

Thus the Lord may become, through no change in Him, the Divine Human in every finite human state, and the beginning of the creation of God in every motive, thought, and emotion, in every word and work in the life of the Church on earth.

JUNIUS B. SPIERS.

A FRAGMENT ON FREE WILL.

ONE day recently, while looking over the volumes on the philosophy shelf of a certain library, my curiosity was aroused by the strange title, "An Unorthodox Conception of Being," by Wm. Ellsworth Hermance (New York: G. P. Putnam's Sons). I glanced over a number of pages to find, if possible, what there was which was unorthodox or new; and scarcely a page was turned without my finding some philosophical snarl presented in a somewhat novel manner. My perusal was very brief and uncritical; but one discussion arrested my attention, and this I make the subject of the present brief comment.

Many defer the idea of justice to a future when an Omniscient Judge who knows all the opportunities and conditions, can reward or punish according to the merits of the case. But if a decisive act results from a *cause* which cannot be forestalled, the *cause* must be responsible; and if there is no definite cause for an act, then it must

be an act without reason, and one who acts without reason cannot be held responsible.

I do not believe there is any responsibility for human acts, except those resulting to the human body, or to the Ego on account of its relation to the body. (Page 155.)

Mr. Hermance, the author, continues this agnostic vein for several pages. I have given the second paragraph as a sample of the airy nothings with which some philosophical writers try to feed our minds. It is well-nigh meaningless. It is the first paragraph to which I wish to direct attention.

There is, I am sorry to say, nothing philosophically unorthodox in that statement; at least not unorthodox if numbers of advocates establish orthodoxy, as is the present tendency. In fact that first paragraph is a widely accepted answer to the inevitable question of the Last Judgment. The teaching, thus baldly stated, brings out vividly, to the New-Church reader the fact that philosophy takes no stock in free will—much less does it view it as the most fundamental characteristic of human nature, respected so supremely by the Divine Providence that everything else is subordinated to it.

Free will, in the highest sense, is not a daily experience; nor is it granted to everyone to experience it even once in his life. I believe that free will is an experience which accompanies our severest temptations (A. C., n. 1947) both spiritual and natural. At this point I would remind the reader of the words of the Psalmist who says:

The wicked are not troubled as other men, neither are they plagued as other men.

In other words, temptations on any plane are privileges, and not punishments. Providential permission is a belief which only the New-Church philosopher is prepared to hold. The privilege to undergo severe spiritual temptation is granted by Providence to those who have the love for good and truth with which to combat the corresponding evils and falses, to admit which the great stone door is allowed to swing ajar.

He that overcometh shall inherit all things, and I shall be his God and he shall be my son. (Rev. xxi. 7.)

The privilege to go to war was not granted to all men indiscriminately, for the nation wanted only good fighters—those

who stood a chance of winning the battle. Yet the battle was not the less severe for these hardy fighters, and some fell at the hands of the enemy. It is the same way with those whom the Lord selects to fight spiritual battles. They are spiritually the best prepared to survive the temptation; and these should always be aware that the Lord never allows a man to be tempted beyond his strength. Those who survive the struggle are prepared to conquer in other spiritual fields. They are certain that they had a genuine experience of balancing forces of good and evil, and that the choice of right was the choice of a free will guarded by angels of the Lord. The presence of these angels, the victor will assure you, enhanced instead of diminishing the sense of freedom; for "it is freedom to be led by the Lord" (A. C. n. 8866).

The reason why philosophy has discarded the doctrine of free will is that philosophers have fallen below the spiritual level of its operation. Let us grant these same philosophers any degree of influence for heredity and environment in the field or plane in which these forces operate; but let us at the same time remember that we speak of freedom in connection with a plane, more interior, of which these philosophers refuse to be aware. They have spent lifetimes exploring the only plane of knowledge they believe man to be capable of, and their authority need not be questioned *within that plane* or sphere. What we are to bear in mind is, that they do not deal with that plane upon which the law of freedom operates; and what they should try to understand is, that because *they* cannot think in terms of this plane to which we ascribe freedom, should be no excuse in itself for rejecting experiences which operate characteristically on such a plane.

Render unto Caesar the things that are Caesar's, and unto God the things that are God's.

That these philosophers have never experienced free will may be all too sadly true; but because they have not experienced it, is no reason for denying free will to be an experience of others. To sum up, I wish to say that in my opinion many discussions of free will miss fire because there is not a definite understanding among philosophers as to what is meant by free will, and denials are invariably based upon a purely materialistic interpretation.

ELAINE MARSHALL.

CURRENT LITERATURE

"L'HOMME-DIEU" (THE GOD-MAN).*

The opening chapters of this book might, at first sight, seem irrelevant to its subject, but they really supply a reason for its being written. Several pages are devoted to a Swiss work: "Le Royaume de Dieu" (The Kingdom of God), by Emery and Fornerod, which has been used in Switzerland for more than twenty years as a catechism among the Protestants of that country. Essentially Unitarian, or Humanitarian, in its conception, our author has no difficulty in showing that the aforesaid work departs completely from the faith in a risen Divine Lord of the early Christians. Thus, in whole countries, the children from their earliest years are inoculated with false teachings in respect to the most important religious doctrine of all—that concerning the Lord. The situation may well be considered a challenge to the receivers of the New-Church doctrine, and Pastor Byse has evidently so regarded it.

Exception may be taken to some words on page 38. If Jesus

had not risen, we should have no proof that he might be the vanquisher of death. But now he is risen, and we have the demonstration that not only has he entered into eternal life, but that he has entered for us, that is to say, that he has opened the door to the human race.

The title, "vanquisher of death," given to the Lord, rests on the revealed truth that He *rose by His own power,* explained later on in the book, but not mentioned here. Without further explanation, the concluding lines would be interpreted to mean that the "door" of resurrection had been previously closed to

L'Homme-Dieu. By [Rev.] Charles Byse. Lausanne: Agence de la Nouvelle Église, 6, Jumelles. No date. 240 pp., 12mo. Paper. 4 francs.

all men. But it was the door of the human understanding which opened. The resurrection of the Lord was entirely different from ours, as is, indeed, explained further on at page 116, and briefly stated on page 39. It would have been well to emphasize at the outset, that the New Church wholly rejects the erroneous teaching of the first Christian Church that the "resurrection" is not yet accomplished (in spite of the words of the Lord to the penitent thief: "*To-day* shalt thou be with Me in Paradise") and also that the *material* body is to be raised—a false doctrine which is still the subject of funeral discourses in the churches of Christendom. The author here and in some other places continues to use the well-worn phraseology of the past, doubtless with some reservations in his own mind; but new wine needs new bottles. Contrast with this the remarkable work—"The Combats and Victories of Jesus Christ," by Dr. Wilkinson—where the phrasing, throbbing with vitality, is so completely new that the doctrine could not, for one moment, be confounded with that of an effete past.

On page 230 we are told that the Divine manifestation (*existere*) which Swedenborg distinguishes from the Divine being (*esse*), is God's "manifestation in space and time." This needs the further reservation that "there are two things which are proper to nature which do not exist in Heaven, still less in what is Divine, namely, space and time" (Arcana Coelestia, n. 6983). The starry heavens do, indeed, declare the glory of God, but far more truly is He manifested by the Heaven of Angels.

In Chapters IV to XII, the doctrine of the New Church concerning the Lord is expounded. A few passages taken at random, will serve as illustrations:*

> The Lord is the title generally employed by Swedenborg and by the New Church in order to designate Jesus Christ, after the manner of the primitive Christians. But "Jehova" . . . is often called the Lord in the Old Testament. . . . Let us note this identity of Jehova and the Lord. Let us add that the Christ, representing the Divine Human, is equally the God of the old covenant and the Son of God of the new (p. 50).

*The capitalization is that of the French text. The author omits the final "h" in the holy name. The French usually keep it.

The Lord never says that it is the Son of God who must suffer, this expression designating the divine good under human form. The *Son of Man,* on the contrary, is the Lord as to divine truth, or the divine truth proceeding from the Lord. "When the Son of Man shall come in His glory" signifies when the divine truth shall appear in its light, which happens to every man after death. It is announced several times that the Son of Man will be persecuted and crucified. Although proceeding from good, the perfect truth can be attacked by temptations. Sons in general are affections for truth or truths (p. 51).

When prophecy announces that the Christ will be called Emmanuel, this means that He will be called *God with us,* God manifested in the flesh, not only Jehova taking our part, but Jehova present in our midst in His divine humanity. Thus God has been made man and man God in a single person (p. 52).

In a general way, in fact, Swedenborg takes his ideas directly from the inspired Scriptures, and divine revelation is in harmony with human intelligence, while [the ideas] of other theologians are in disagreement with the Word and with logic (p. 53).

Jesus Christ becoming God has lost nothing of His human personality. He has mounted up a degree, He has passed from one world into another, He has risen above the three heavens into the divine sun which is His immediate dwelling place; but in this elevation He has not in the least changed His fundamental nature, He remains the God-Man, the Lord (pp. 120-1).

The teaching of the New Church is here presented clearly, not so much from its devout aspects, but addressing rather the intellect of the theologian and of the man who, before he worships, wishes to be shown the reason for that which he is asked to accept. The book speaks to the man of today, who may be somewhat skeptical, but who is open-minded. These are the days of the fourth horseman of the Apocalypse, when faith in the divinity of the Word has all but vanished, though some signs of a better understanding begin to appear. To those who can be drawn by the spirit of affection and to whom doubt is unknown, the devotional writings of a Julian Kennedy Smyth, or a John Worcester, are sufficient. But there are many to whom such works do not appeal, who will welcome this presentation of New Church truth as seen by the French mind. It will naturally be compared with the "Deus-Homo" of Professor Theophilus Parsons.

Pastor Byse does not enter deeply into some of the more

recondite of our doctrines; but this treatise tells all that a beginner needs to know and is the better adapted to the needs of such for what it omits.

In the last chapters, the book departs from the subject of the title, and the author frees his mind in regard to the present and future state of the Christian world, including the New Church organization, now disunited. The "Academy" separation from the New Church he considers "deplorable." It is indeed a departure from the spirit and words of the Savior: "All ye are brethren," and distinctly rejects the teaching of Swedenborg, where he says:

> All the members of the primitive Christian church lived together as brethren, and also called each other brethren, and mutually loved each other. But in process of time charity diminished, and at length vanished away. . . . If charity had continued to live and rule, ... they would not have called schism by the name of schism, nor heresy by the name of heresy, but they would have called them doctrinals agreeable to each person's particular opinion or way of thinking, which they would have left to every one's conscience (Arcana Coelestia, n. 1834. See also Ibid, n. 3451).

Pastor Byse also regrets the extreme ritualism of the worship of the New Church in England and America; but this is a comparatively minor matter. The formation of a sect which applies words of opprobrium to the rest of the brethren, which aspires to be not merely a rival church, but the sole inheritor of ecclesiastical authority upon earth, repeats the grievous error of the Roman Catholic Church, and is an ominous crack, showing a lack of cohesion. Unless this breach shall be mended, it threatens to bring down the whole structure in ruins. We are indebted to M. Byse, who speaks as an unbiased observer outside of the controversy, for calling this thing by its right name.

An excess of formalism also doubtless repels many who would otherwise be drawn to us, but is easily remedied. Let us hope that our French brethren, with their love of liberty, will show us a better way.

FRANK W. VERY.

THE LANGUAGE OF PALESTINE.*

An attractive volume of 276 pages that reminds one forcibly of "The Romance of the Hebrew Language," because of its attractive style in presenting its subject, is yet distinctly, as a literary production, in a class of its own. The title might lead one to expect a variety of things. The modern aspect of Palestine justly draws attention to a variety of subjects, among which the language of the country would play no subordinate part. But interesting as the *post-bellum* problems loom up in Palestine, none of these appear in the present volume. The author has chosen a subject of his own, stepping into a millennium that embraces the time before the Christian era, and a few centuries in the latter. The choice seems to be purposely made, because it affords an opportunity to exhibit and examine a great variety of dialects, all belonging to the same linguistic branch.

One might say, that the almost confusing number of parts into which the Semitic language split, and which splits are made evident by the multitude of writings, is made an interesting part of the book, as they are presented to the eye. The book, on account of the many types, seems like a continuous illustration. Perhaps this very fact might have a deterrent effect upon the casual reader. The public as a whole has for too many centuries been so misled by the "classics" at college to relegate languages—or more properly language—to a place among the abstruse and difficult matters, that the very aspect of a "foreign print" is enough to consign a book to the corner of "sacred dust."

But this book is really so written, that even an "ordinary reader" can use its pages with profit. There is a running text that touches upon an unusual number of questions that are of great value even as common information. Such subjects are: The origin of language and writing; the reason for right-to-left, left-to-right, and perpendicular of columnar writing; the development of expressing thought in pictures, and finally by

**The Language of Palestine and Adjacent Regions.* By J. Courtenay James, M. A., B. D. Edinburgh: T. and T. Clark. 1920. 305 pp., 8vo. Cloth, $7.00 net.

alphabetic signs; the perennial questions of the separation of speech into languages, its influence on religion, and the ethnical civilizations,—all these are subjects that are touched upon, and are matters that come often, in one way or another, before a thinking being. The book presents interesting collections of facts of history, and archaeology, which are neither new nor unique, though the sources are too often not accessible to ordinary readers. Then, too, the author frequently presents views of his own, which, if sharply contrasting with others' opinions candidly stated, add spice to literary tastes.

Saying all this after a decidedly pleasurable reading of the book does not mean either that the volume is altogether for cursory reading, or that it contains nothing but material to which one would give an absolute approval.

In order that this may become evident so far as the general content of the author's work is concerned, one can do no better than transcribe a page from the volume that gives Courtenay James's "Line of Present Study":

Line of Present Study.—Discovery and exploration are more progressive along the line of history than of language. Archaeology is not adding light to the character of the speech of the Ancient East as rapidly as it is reconstructing the times and movements of the primitive tribes. The study of the linguistic problem is a much duller undertaking than the investigation of the political, social and religious growth of nations. Yet the two phases—the historical and the linguistic—are closely linked, and the latter cannot be quite separated from the former. Hence, in the following work, a framework of history will be found, within which the linguistic phenomena are set and illustrated. This at once suggests the character of the present study. It is not intended to be in any sense a comparative grammar of Semitic languages, nor a syntactical comparison of the West Asian dialects. These subjects, however, could not be altogether ignored, and they are introduced, so far as seems necessary, to illustrate the types of language, which were in use in and around Palestine during the period under discussion.

In the first place some statement is made by the great national and political movements represented by the Babylonian, Persian and Greek conquests, in order to indicate the contrast of different languages and the resultant deposit of idioms. A fairly complete analysis of the Semitic dialects is next introduced, which shows the genealogical connection between the manifold branches of this great family of languages. This is followed by notes on the constructions which

characterize the Semitic languages of Western Asia. These notes are based mainly on the inscriptions—Phoenician and Aramaic—which are found during the period VIII centuries B. C.-I A. D. In association with this section, a brief study is given of the inscriptions in relation to the language and ideas of the Old Testament. Then more particular attention is given to the coming of the Aramaeans and their connection with the Hebrews. This section covers the period during which the Aramaean superseded Hebrew as the vernacular of Palestine. The evolution and transition of the Semitic Script is next considered. Here reference is made to the influence of the Aegean civilization. In the next section closer attention is given to the alphabet, pronunciation, vocabulary and abbreviation of Aramaic. Lines of study are here suggested, which could not be dealt with exhaustively. The Nabalaean is next introduced as a fair representative type of the idiom and script of Aramaic at the beginning of the Christian era. Finally, the Yemen manuscripts of Onkelos are discussed, as preserving the later Aramaic as it early emerged from Palestine (pp. 22 and 23).

This is the author's own presentation of his study, and what to him is the gist of his book. It is, however, much more, and of more general signification. One cannot help being drawn into his interest in linguistry, where one may admire the author's versatility with so many dialects, and the concomitant patience of a Semitic student.

The volume awakens thoughts in so many directions, that it would be strange were the final views expressed to pass along with everyone's approval. After this last war, who would come to the conclusion that it has added conspicuously to the development of language? To confusion—yes; but certainly not to those finer conceptions that are the marks of a progressive civilization. The author's review of history as the necessity of wars for the world's advancement is certainly a principle to challenge, and with it falls a large basis of his linguistic structure. The foundation of human speech is to a certainty neither diplomatic nor commercial; it existed far anterior to either or both. Again the frivolous conjectures in the correction of Biblical texts make a student of sacred lines of inquiry halt his too easy following of any guide. But to take up the detail in which one might differ from the author would call for the writing of a book in which both his and others' views, parallel or conflicting, would need review; and this would transcend the subject of a book review.

J. E. WERREN.

THE SHORTER BIBLE: THE OLD TESTAMENT.*

Charles Foster Kent now presents to us (under the title "The Shorter Bible," and in a very compact form of print and paper) selected, rearranged, and retranslated portions of Scripture which amount to about one-third of the Hebrew book.

The English of this translation is modern—disagreeably so to one who knows and loves the English of the King James version. In places its style is that of bright, interesting newspaper English of the day. One reason given for the style is, that its simplicity makes it more easy for children. We doubt if it succeeds in this effort. For instance, children can understand the old translation, "The earth was without form and void," as well as they can Mr. Kent's version, "While the earth was still unformed and chaotic." This example could be multiplied many times.

A reason given for the shortening of the book and the rearrangement of the matter retained, and also for its English style, is that by these means the interest of busy, modern readers will be kindled in the Bible as a whole. Such an effort as this of Mr. Kent's to catch the multitude that moves past the Church's door is very popular just now with Church-going people. They are troubled over the falling-off in Church attendance, over the change that has come in the life of the people on the Lord's Day, over the present lack of interest in the reading of and the preaching from God's Word. They see interest in religion and the Church's Book apparently dying out; and an abridgment like this one of Mr. Kent's seems to them likely to help in reviving such interest.

We doubt if the book will be successful to this end, or if it is a move in the right direction. We do not find the Shorter Bible a more appealing book than the ordinary Bible. We have looked into a good many books whose effort was to make the Bible and religion interesting; but as yet we have found absolutely no use made of the heavenly doctrines of the New Church along this line. The arousing of interest is hoped for from

**The Shorter Bible: The Old Testament;* translated and arranged by Charles Foster Kent, *et al.* N. Y.: Charles Scribner's Sons. 1921. 650 pp., 16mo. Cloth, $2.00.

what human rationality can provide by retranslating, rearranging, and shortening the Word of God. The page is thus more or less blotted, as even in this book of Mr. Kent's with the students' faith in his own power. Would that such earnest students might find that body of revealed truth from God which fills the Word with the light of heaven! Once the work of Swedenborg is in some measure appreciated, not to say mastered, such knowledge of his message will compel a new translation of the old Scriptures.

We can give a very brief illustration of the truth of this statement as follows. The Authorized Version, in telling how Uzzah at Nachon's threshing floor put forth his hand to steady the Ark, takes the pains to print the words "his hand" in italics, to show the English reader that in the Hebrew it is only said "Uzzah put forth." All effort to give any idea of such differences between the Hebrew and the English is ignored by Mr. Kent, and rightly so from his point of view. An interpretation of the Hebrew which was interesting to the busy, modern reader would be better in Mr. Kent's opinion than a translation. What a strangely different point of view is that of Swedenborg! He is concerned with the fact that the Word of God interests angels in heaven as well as men on earth, and that this interest is simultaneous. From this point of view a translator would find the angelic audience as important as the earthly reader. Note what Swedenborg says about the importance of making the verse from Samuel read "Uzzah put forth," instead of "Uzzah put forth his hand."

"The Ark represented the Lord. . . . Uzzah's putting forth to the Ark represented man's own power; . . . and because this is profane, the word hand is understood but is not expressed in the original, lest it should be perceived by the angels that such a profane thing had touched what is holy."

When some scholar appears who has Mr. Kent's ability and scholarship plus a certain mastery of Swedenborg's exegesis, we may expect a new translation of the Word of God that will make its appeal not on the ground of rearrangement, abbreviation, and attractive English, but on the deeper ground of a closer approach to those things that the Holy Spirit would bring to our remembrance. RUSSELL EATON.